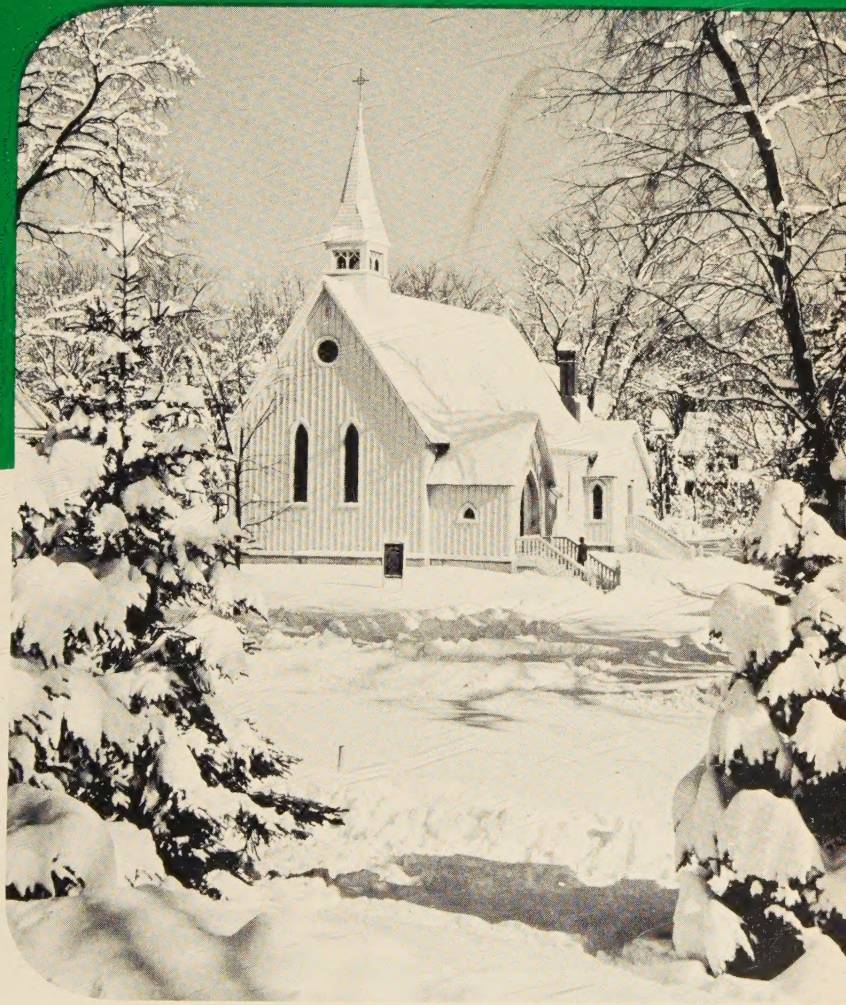
The LUTHERAN



New Hampshire Church in Winter

37, No. 13

DECEMBER 29, 1954

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THE REAL THING

THE ROOM WAS WARM with the glow and crackle of the logs in the fireplace. I was tired from the exhausting days of the Christmas season. My five-year-old son was playing with the doctor's kit which he had wanted so earnestly.

He spied me as I came into the room and said, "Daddy, lie down on the davenport and let me doctor you."

There was no escape. He listened to my heart, gave me all manner of shots, took my temperature and finally tired of trying to doctor me. I watched him pack his bag of instruments as carefully as any doctor, and turn to leave the room.

At the door he paused and, looking around said to the future in general and to me in particular, "Some day I am going to be a real doctor."

From such statements in youth future is determined. I could hear oldest son, when two years of age, ing, "Daddy, when I grow up I am g to be a preacher." Today he is in ological seminary.

THEN I THOUGHT of all those who stood at the baptismal font or at the for confirmation and I had the fee they had said, in their hearts, "God h ing me, I am going to be a real C tian." But all too often when the glo the fireplace of their faith died d the enthusiasm for the real thing Christian life slowly died too.

—MARTIN F. FOU

The LUTHERAN — News Magazine of the United Lutheran Church in Amer

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THE CHURCH IN THE NEW

End of Palestine emergency

Wars had been frequent and savage in the country where shepherds once heard angels sing of "peace on earth." Recent wars in Palestine almost destroyed mission work which Germans began a century ago.

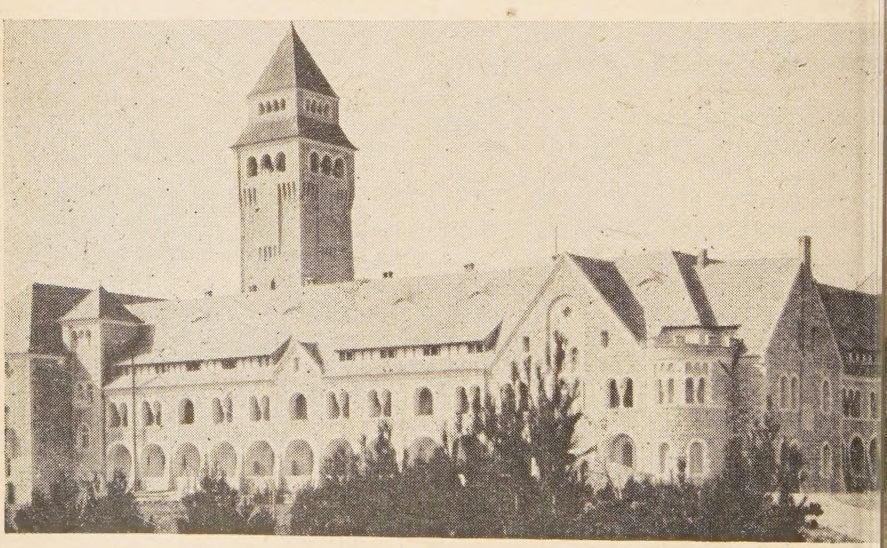
When World War II erupted, British police removed German missionaries from a trade school for boys and from a hospital they maintained in Jerusalem, from a girls' school in Bethlehem, from an orphanage in Nazareth. The Arab-Israeli war in 1948 resulted in the division of tiny Palestine into two hostile nations. German missionaries were not permitted to return to areas held by the Jews.

Lutherans of America rescued as much Palestine mission property as they could after the war. They made a settlement with Israel for properties permanently lost, and resumed operation of mis stations in Arab territory. American therans spent $700,000 of their W Action funds since the war in resto and conducting schools, orphanages, hospitals in Palestine.

This week Americans were retur responsibility for the Palestine miss to the German societies. It is still im sible for Germans to send suffic *Deutschmark* to Palestine to pay one-fourth of the cost of the work. C ing, medicine, food will be shipped f America in large quantities to aid ref Arabs. But after Jan. 1 the Ger *Palastina-Werk,* an association of mission groups, will resume the man ment.

Want unions to teach religion

"Men at the head of the unions church-going individuals," the Rev.



UNDER THE OLD MANAGEMENT
Augusta Victoria Hospital at Jerusalem

Mills asserted. But "many of the nk-and-file union members do not go church."

Dr. Mills, Methodist pastor in Des oines, was a member of the Interna- nal Brotherhood of Electrical Workers r 10 years before studying for the min- ry. In Des Moines he is chaplain of e Trades and Labor Assembly, central ency of 100 AFL locals in the county. esides taking care of union members m an economic and social viewpoint," . Mills proposed, "the union needs to p in and help them in a spiritual way." Labor leaders seemed convinced. /e'd like to have union members be- ne church-going people," said an AFL icial, E. C. Greaves. First step in Des oines was for AFL leaders to invite all rgymen of the city—Protestant, Jew- , and Roman Catholic—to a breakfast Dec. 14. They discussed the possi- ty of more church activity among ion members. "We want the members get under the influence of a church," d Mr. Greaves.

Who's Who in Labor states that two- ds of labor leaders list themselves as mbers of churches. Twenty-four per t are Roman Catholic, 39 per cent otestant, 2 per cent Jewish. One-tenth the Protestants are Lutheran.

uth Africans get together

The race situation went from bad to rse in South Africa this month when me Minister Daniel F. Malan was re- ced by Johannes Strijdom. Malan had pared the way for complete separation the country's 10 million Negroes and atics from the 3 million whites. Strij- n promised to carry the plan through, to take away all citizenship rights m non-whites.

South African churches are divided on race question, with the Dutch Re- ned favoring separation and the other churches opposing it. But this month all South African churches (except Roman Catholic) were represented at a three-day conference to discuss their problems.

Delegates sat in segregated blocks of seats. But they did meet together, for the first time, and kept their emotions under control while debating explosive questions.

Difference of opinion

White leaders of the Dutch Reformed Church said that segregation makes possible the maximum development of each race. "The modern nationalistic idea of equality of all men is not only a denial of the doctrine of creation but also of the true nature of the kingdom of God," said the Rev. C. B. Brink.

Anglican Bishop C. W. Alderson said race separation is "the cruelest of human ills," and is "always imposed by people of one color, one-sidedly, at their own will and pleasure." A Negro pastor, the Rev. S. W. T. Luzipho, said segregation is "a denial of human dignity." When he goes to visit a white Christian pastor, he said, "I have to go in the back door. If the door is opened by a white child, the child will call, 'Daddy, there's a boy here.' "

Delegates succeeded in agreeing on a statement calling "all Christian persons to regard and treat every human being with the honor and respect to which we are committed as Christians and to use every available opportunity to come into real Christian fellowship with one another."

Billion-dollar bingo

Americans spend more money on bingo, said Bill Davidson in *Collier's* magazine this month, than "they pay to watch baseball, football, basketball, and boxing combined." Total bingo bill is $1 billion a year, he estimates. Churches

are among the chief sponsors of the game even in states where it is illegal (43 states).

Before bingo was legalized in New Jersey in April, a Roman Catholic parish in Newark made $125,000 a year on the game, and a Jersey City parish netted $100,000, said Mr. Davidson. Since legalization, prizes are limited to $1,000 an evening and profits are reduced. But the number of games increased from 100 or 200 to 6,773 in six months. Bingo receipts in the state in six months were $4,021,054.

Low-income people, and especially women, are the most persistent bingo players, said Mr. Davidson. Craving for a big return on a small investment ($1 a game) becomes as compulsive as alcohol addiction.

A high percentage of bingo games aren't honest, Mr. Davidson asserts. They are rigged by racketeers who make sure that the biggest prizes are won by their confederates.

Women wanted full-time

There are 1,445 women in full-tir service of the United Lutheran Churc Dr. Mildred E. Winston reported to t ULC Board of Education this mon But there are jobs waiting for 4,000.

The Winston survey indicated that 2 women are in congregational service, 9 are employed by church institutio boards, and agencies (as welfare wo ers, nurses, office personnel), 69 are the service of the Board of Foreign M sions, and 149 in deaconess work.

Women 45 to 60 years of age are u ful in church service, Dr. Winston ported. A short summer course at Deaconess School (Ruxton, Md.) m equip competent persons for parish pc tions or other full-time work.

There will be 217 more pastors

There are 217 students scheduled graduation from 10 United Luther theological seminaries in May, Dr. Gor Wickey reported to the Board of Ed

BINGO IN CHURCH

Building fund is raised for Roman Catholic church in Garfield, New Jersey

ıtion on Dec. 7. First-year students ımber 231. There are 220 second-year ıdents.

The number of ministerial students is) per cent greater than in 1950, and 81 :r cent greater than 10 years ago.

shop wants the church in politics

More Christian influence in governental affairs was recommended by the ıurch of Sweden's new bishop of Stockılm, Helge Ljungberg, in his first pasral letter to the clergy of his diocese. e said churchmen should form opinions garding a Swedish law legalizing aborıns, and should bring pressure on the rliament to authorize construction of ore churches.

"Many people believe that the time has me to form a new political party that ıuld concern itself with human beings her than their standards of living," said. "People with a Christian point view ought to participate more actively political life."

Raising the question of whether it is ecessary and desirable to legalize a ocedure that diminishes a person's right live," the bishop said the abortion v does just that to the unborn child d thus impinges upon "the holiness of e." He urged that an objective study the question of abortion be made ntly by church and government exts.

The bishop deplored the fact that new using developments in Sweden genlly provide for all types of social activs but seldom for a church. "No new te church has been built in Stockholm the past 25 years," he said.

ina debates approved by Augustana

Students in five colleges of the Autana Lutheran Church won't be rned against debating on: "Should the ited States Recognize Red China?" The church's education board announced this month that "we refuse to yield to the current hysteria and fears which would change our concepts of free discussion."

The board asserted that college education must "prepare students for an intelligent, responsible, and courageous participation in national and world affairs . . . because it will fall to the lot of this student generation to make decisions on unavoidable controversies.

"Putting blinders on students in our colleges and universities seems a dubious way to prepare them for crucial decisions," the board said. "They should be helped to see important questions from all angles in order to find solutions."

The board stated that "our faith in American college youth leads us to place all possible evidence before them and to trust them to uphold a truly American policy on platforms of debate, even as it is they who may have to defend such a policy with their own lives on future battlegrounds."

Augustana Church President Oscar A. Benson said it is gratifying that "those who are responsible for the education of our youth are willing to accord them freedom on any topic that is current and vital enough to be debated."

Roanoke debaters explain

The question of Lutheran college students debating about recognition of Red China mushroomed into a continent-wide news story last month. The Edward Murrow "See It Now" TV show reported on the situation at Roanoke, a United Lutheran college in Salem, Virginia.

The college debate coach, Prof. Julius F. Prufer, told the TV audience that "I decided I wouldn't have our men debating the affirmative" (favoring recognition of China) "lest they be accused of advocating communism." This month six

Roanoke students said they had made up their own minds to play safe in the debate, and had not been "forbidden" by college officials.

"We do not want to put ourselves in a position where we might later be investigated or denied government positions for having advocated something which might be construed as Communistic," the Roanoke students stated. "We recall recent Congressional and loyalty review board investigations where alleged support of communistic causes was a key charge against the accused person . . . We would not want statements made in affirmative debate speeches to be used against us some time in the future should we apply for work in the government or seek elective office."

Baptist pastor quits in Georgia

A young Baptist minister, Henry A. Buchanan, left Shellman, Georgia, this month in incandescent indignation. "I shake the dust of Shellman from my feet," he said.

Last June Mr. Buchanan agreed with the U.S. Supreme Court on the question of race segregation in public schools. He said, "The unpleasant truth is that the Supreme Court has rendered a just decision and we must accept it simply because it is right." The Shellman congregation was disturbed by such talk, but voted 2 to 1 to retain their pastor. But two rural congregations of the three-church parish asked him to resign.

This month the Shellman congregation voted 78 to 17 that they should seek a new pastor. Mr. Buchanan recommended that Shellman should "secede from the United States."

Another church split

A handful of pastors had left the Lutheran Church—Missouri Synod to form an Orthodox Lutheran Church. They disapproved of the "Common Confession" which the Missouri Synod and the American Lutheran Church had signed in an effort to end century-long doctrinal squabbles.

Orthodox Lutherans tried to take their congregations with them out of the Missouri Synod, and in four cases the problem has been carried to court. This month District Judge C. A. Rollof issued an order ousting the Rev. Walter Buhl from the pastorate of Zion Church, Springfield, Minnesota. The majority of Zion Church, the judge learned, favored remaining in the Missouri Synod.

The Rev. Francis Q. Schupmann has been ousted from two congregations by court decisions. One of these cases was carried to the Minnesota Supreme Court which ruled against the pastor. The pro-Missouri party also got a favorable verdict in Chesterfield, Missouri, when the case was decided by the state Court of Appeals in September.

German churches and politics

Shrewd and stubborn Konrad Adenauer had brought his West German government to the final hour of decision on whether to rearm as an ally of the western nations. The fact that Chancellor Adenauer is a faithful Roman Catholic complicates his problem of holding together a majority in the Bonn parliament.

This month the Adenauer forces lost control of the state government in Bavaria. Rumors had circulated that the Adenauer party, the Christian Democrats, intended to bring all education, including the universities, under church control.

Protestants hesitate to support the Socialist party, which has a long anticlerical record, but are almost equally skeptical of Roman Catholic influence in the Chancellor's party. To quiet their fears

BIBLE VERSES FOR LITTLE ROCK
chool superintendent inspects booklet

Christian Democrats had kept a
sted Protestant, Dr. Hermann Ehlers,
oresident of the Bundestag. Dr. Ehlers,
awyer, died suddenly on Oct. 29 at 50
rs of age. Dr. Eugen Gerstenmaier,
utheran clergyman who left church
rk to enter politics in 1951, was
hed into his place.

le in school

elected Bible verses, intended to give
olic-school pupils "a higher moral, eth-
, and spiritual understanding," were
ributed last month to teachers in Lit-
Rock, Arkansas. The verses were
cted by local ministers and a commit-
of the Parent-Teacher Association.

he whole public-school curriculum,
m primary grades to university levels
in all subjects," should be reworked
root out the secularist and humanist
mptions on which, at the present
e, it is too largely based," said Dr.
ene Blake. He said teachers today
't dare even "to hint of their per-
al faith in the classroom." Dr.
ke, the new president of the National
Council of Churches, made his proposal at a meeting of the New York state school boards association.

Canadians are warned

Need for "a wise policy of integrating Lutheran immigrants into an emerging core of Lutheranism" in Canada was voiced at a meeting in Saskatoon, Dec. 9 and 10.

The plea was made by the Rev. W. A. Mehlenbacher, executive director of the Canadian Lutheran Council, at a "Today-Tomorrow Lutheran Conference," attended by more than 100 church leaders.

All branches of the Lutheran Church in Canada serving a multilingual constituency were urged by Mr. Mehlenbacher to "lose no time in planning an effective ministry to the Lutheran immigrant. Either we do that without delay or we shall lose a large percentage of them," he warned. A million immigrants, including many Lutherans, have arrived in Canada in the postwar period.

Basically, the Canadian Lutheran Church must be an English-speaking church, Mr. Mehlenbacher declared, but vigorous ministry to the immigrants in their native languages may be necessary for a long time.

Gallup queries church-goers

"More people are going to church these days. How do you account for this increase?" Gallup poll-takers asked a cross-section of Americans. Thirty per cent said the reason is "fear, unrest, uncertainty of the future." Nineteen per cent said "renewed faith in God."

Some thought it is because of the "effect of religion on military personnel" and "postwar reaction." Others said "church programming and publicity are better." Two per cent said it is the "Eisenhower influence." Twenty-two per cent said they don't know.

World News Notes

Devastated land

In convulsions following World War II, 10 million Germans were expelled from the eastern part of their country. Russia awarded the territory to Poland in exchange for Polish areas which Russia annexed.

Few visitors from the free world have visited the "lost territory" which most Germans are passionately eager to regain. But several members of the British parliament were recently invited to tour the area. They didn't get into rural areas, said John Hynd, because they were told the roads are too bad for automobile travel. Looking down on the countryside from an airplane, and visiting the large cities was the extent of their opportunity to observe.

They didn't see "immense herds of cattle" which the Poles report in the area, and cities are still heaped with rubble. Breslau, said Mr. Hynd, has no new buildings. Bomb-battered houses in Danzig have not been repaired. Stettin is worst of all, with many streets still blocked by rubble.

Intense reconstruction activity has centered in the industrial section of Upper Silesia, principally around Stalinograd (formerly Kattowitz).

Small countries prosper

Encouraging evidence of European recovery is the prosperity enjoyed by the smaller nations. Norway, Denmark, Sweden, Belgium, and The Netherlands have attained high living standards.

Stockholm reported in October that over half-a-million Swedes now own automobiles. There were 200,000 privately owned cars in Sweden in 1950. Even in the low-income group, 9 per cent own cars.

The Dutch government slashed tax for 1955 by $141 million but announc that repair work of the damage done the 1953 floods will be paid for by ne year. Said Finance Minister J. van d Kieft: "Holland's monetary position sound while the outlook has unmista ably the mark of a boom."

Are Austrians Germans?

Two Austrians precipitated a crisis the unstable relations between West G many and Austria. It happened when t Austrians—who have been residents Germany since 1946—asked the Bo government to recognize the Germ citizenship they automatically acquir in 1938 when Hitler annexed Austria the Reich. A federal court upheld th claim.

Austrians protested loudly. Did Bo consider the *Anschluss* still valid? W Adenauer already bent on tying "Austrian pushcart" again to the G man steamroller?

Austrian Chancellor Julius Raab t the Vienna Parliament he didn't think Adenauer stated stiffly in an interview the Austrian daily *Neues Oesterrei* "Since its formation the federal gove ment has never given the slightest reas to believe that it did not consider Aust an independent state and did not c demn Hitler's so-called *Anschluss*."

Germany on display

In 1955 West Germany will be on p manent exhibition in New York. A cc mittee of prominent Americans sponsor the creation of a *Goethe Haus* midtown Manhattan.

A library for the new cultural cer is being assembled in Germany. Th will be frequent lectures, films concerts. —ROBERT E. HULDSCHINE

SOCIAL SECURITY FOR MINISTERS

UNCLE SAM'S Christmas present to S. clergymen is the chance to enter the l Age and Survivors Insurance ASI) system. Previously excluded m social security, ministers may now covered as "self-employed" individ- s, beginning January 1.

Pastors who enter OASI must pay 3 cent of their income, including salary, lding, and funeral fees, and income m writing and speaking, with housing ense deducted. The rate will be in- ased at five-year intervals until it ches 6 per cent in 1975.

w to get coverage

ANY TIME BEFORE April 15, 1956, a ister may secure coverage for 1955 applying for a social security number filing with the District Director of rnal Revenue (where income tax is l) a certificate indicating his decision nter OASI. There is no advantage filing this certificate early, since a ister and his family are not eligible benefits until he has been covered a and a half.

is important not to let April 15, 1956 by without filing the certificate. After date, coverage for 1956 would still vailable; but the year 1955 would be ted as zero in computing the min- 's average salary as the basis for de- ining the size of his monthly retire- t check or the benefits for his sur- rs. If the first year of available cov- e is bypassed, a minister must be red for five years, rather than a year a half, before becoming eligible for fits.

Van Deusen, Washington representative e National Lutheran Council, writes a on national news each week for THE ERAN.

The final date for decision is April 15, 1957. Any minister who has not chosen by that time to enter OASI forfeits his right to do so. This deadline applies, too, to those who are ordained in 1955 and are eligible for 1955 coverage by earning at least $400 before the end of the year. Those ordained in later years will have the year of their ordination as well as the year following in which to make up their minds.

Benefits

MONTHLY CASH PAYMENTS are made to the minister when he retires at 65 or older, and his wife when she reaches 65; to his widow when she reaches 65, or earlier if she has children under 18. The size of the checks depends on the minister's average monthly income. A scale of exact amounts is included in a pamphlet to be sent to ULCA pastors by the Board of Pensions and is published also in the current issue of The *National Lutheran.*

For the pastor on the verge of retirement, OASI coverage is a bargain. The social security taxes he pays for 1955 and 1956 will come back to him in less than two months. Benefits will be higher if he works through 1956 instead of retiring in the middle of the year as the law permits him to do.

A pastor who is now 55 and retires at 65, if his wife is also 65 or over, will receive in benefits the amount he has paid out in taxes in less than a year. One who enters at 45 will under the same condition recover his investment in less than two years after retirement; one who enters at 35, in less than three years; and one who enters at 25, in less than four years.

—ROBERT E. VAN DEUSEN

Christians Have Great Responsibilities

By CHARLES MALIK

New situations in the world challenge the chur
but its primary concern is Christianity its

THOSE WHO CALL themselves Christian, who love Jesus Christ above everything else, have great responsibilities in the world today. With the world, they must carry the cross of all its troubles.

There is an order in which they are at one with all men everywhere. This is the natural order where disciplined reason is supreme. Their primary duty therefore is to develop the sharpest and most sustained employment of the intelligence. In science, in philosophy, in the arts, in law, in the common tasks of civilized existence, in political wisdom, in the ordinary burdens of life, in the prudence of the world, in the objective analysis of situations, in perceiving, preserving and promoting the noble and just and good, in none of these natural domains may the Christians be found lazy or wanting. There is thus a practically unending field in which they could fruitfully co-operate, and profit from co-operating, with those who do not know Christ, or who know him sentimentally or incompletely, or even those who, for whatever reason, have denied him.

The natural employment of the intelligence on a world-wide basis will reveal that there are four areas in which Christian responsibility today is fundamentally challenged. There is the Commu challenge, there is the rise of the E there are the internal problems of W ern culture itself, and, amidst all th there are the special responsibilities the church and to Christian existe in general.

THE RESPONSIBLE CHRISTIAN can evade the duty of understanding the t nature of the Communist challenge. I calm analysis should reveal to him what ultimate roots—on the econom the political, the military, and, above the intellectual and spiritual level—t challenge strikes. And at these seve levels the challenge must be faced, futed and overcome. For in drawing the twenty or so fundamental tenets his faith, the Christian will find that co munism consciously and voluptuous repudiates every one of them. It is th a struggle to the death with communis

But this should not in any way bli the Christian to the political, econom and social evils and injustices throug out the world which communis whether sincerely or hypocritical makes so much of. Nor can it possib blind him to honest and real possibiliti of "peaceful coexistence"—a treme dous issue—in a world in which atom war might mean not so much the defe of communism as the destruction everything.

The responsible Christian must we come and rejoice at the rise of the Eas for any increase of freedom and respo

---

Dr. Malik is the ambassador to the United States from the country of Lebanon and an active lay leader of the Eastern Orthodox Church. This article is condensed from an address he made at the recent assembly of the National Council of Churches of Christ.

KEEPING IN FAITH AND FELLOWSHIP
International Missionary Council leaders from widely separated lands met at Wagner College, Staten Island, last summer

sibility throughout the world is a God-given boon. Christ died for all and the profound and great cultures of the East have many gifts of wisdom to bring to him once they know he is born. The rise of their star is therefore in a sense the rise of his.

The problem is exceedingly complex, calling for the wisest statesmanship and the deepest love. For it is possible for a Christian starting with absolute sincerity and innocence to be so taken by the spiritual wealth of the East and by its immense economic, social and political problems, as to forget in the process not only that "in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . ."

WITH RESPECT to the problems of Western culture, the responsible Christian must be at once ruthless in his analysis and hopeful in his outlook. For if Western culture had truly lived up to its best lights, it is possible it would not have had to face the great crises of the moment, both internal and external. On the other hand, the prophets of gloom and doom must either have been overcome by personal fatigue themselves or must have failed to appreciate the well-nigh infinite creative resources still at the disposal of the West.

There is not enough social and political cohesiveness in the West. The unity of Western culture is undermined by all sorts of divisive factors, sprouting from within itself as well as invading it from without. There is a devastating hedonism, a debilitating amorality, a suffocating subjectivism, a dark anti-intellectualism, a precipitous activism, a corroding secularism, an absence of inward peace and certainty. But so long as the universities are vigorous and free, so long as appeal can always be freely made to men like Aristotle, Augustine and Kant, and so long as the churches never tire of preaching the Gospel and therefore of convicting, healing and forgiving men, who can set limits to the hope of the West?

It is very well to worry about communism, about the East, and about secular culture; but the Christian's primary concern is of course Christianity.

MAN CAN NEVER be satisfied with his human dignity, no matter how wonderful, how essential, how true. He must look up to the hills, to the heavens.

Nor is this enough, for the ultimate question is not whether we look up to heaven, but whether heaven has as a matter of fact looked down upon us.

If there is a God; if he created us out of nothing; if he is absolute wisdom, truth, activity, life, goodness, love, forgiveness; if he loves each one of us infinitely despite our manifold sin; if he did certain specific acts for us in history,

for example at Bethlehem and on Calvary; if we really know that the richest, the deepest and the truest tradition is the one in which he has acted and we have interacted with him; if we really know the illumination and direction and peace which come from him; if we really know the incredible communion which occurs, across both time and space, among those who know, love, fear and trust him; if these things are our inalienable possession, then we shall journey in this vale of tears unafraid, no matter what happens.

The world is not going to be saved tomorrow; so let us not be over-anxious. There shall always be wheat and tares; they shall always "both grow together until the harvest."

THIS IS THEREFORE essentially a life of pilgrimage. It can be tolerated only if we keep faith and maintain fellowship with one another; only if he is our companion, our comfort, our end; only if we "know whom (we) have believed."

In great critical moments no doctrine stands out more sharply than the doctrine of the remnant. It is most important today that the clergy, the bishops, the church, should above everything else tend and preserve the remnant of Christ, "even as a hen gathereth her chickens under her wings . . ."

Greater by far than any grandiose schemes of world peace or world betterment is the daily care of souls. Christian world responsibility is primarily responsibility to Christ for individual souls—souls suffering and estranged from him either through ignorance, or through their own sin of which the worst type is fear lest they would not be forgiven, or through the sin of the world.

TO DISCHARGE his responsibilities the world as Christ wants him to, a Chri tian, no matter how high or how low h station in life might be, must live an i tense spiritual life. This means a life prayer, of discipline, of mortification, patience, of openness to God, and identification with the church. Huma designs do not always work and one often left with a sense of utter futilit But under the schooling of the Cros failures shed forth a resplendent meani which our unaided reason would othe wise never have compassed. At least th we blame ourselves; at least we read t sign of the will of God. Also, compl situations often allow of several more less equal alternatives, and only the mi of Christ can reveal which is the best.

Christian world responsibilities a primarily the responsibilities of t church. No Christian leader can bri to bear the will and power of Christ up the sorrows of the world apart from t church. No saint, no matter how saint can maintain his saintliness in splend aloneness outside the church. Only individuals and groups humbly ident themselves with the problems and d ficulties, with the tribulations and suff ings of the church, and even and abo all with the shame and the scandal the Cross in the church, can they tr and honestly pray that God's will done on earth as it is in heaven.

GOD IS NOT made for the world so t Christian responsibility consists only magically using God to save the wor On the contrary, the world is made God, and only in and through the chur can we bring the world on its kne where it should be, to him.

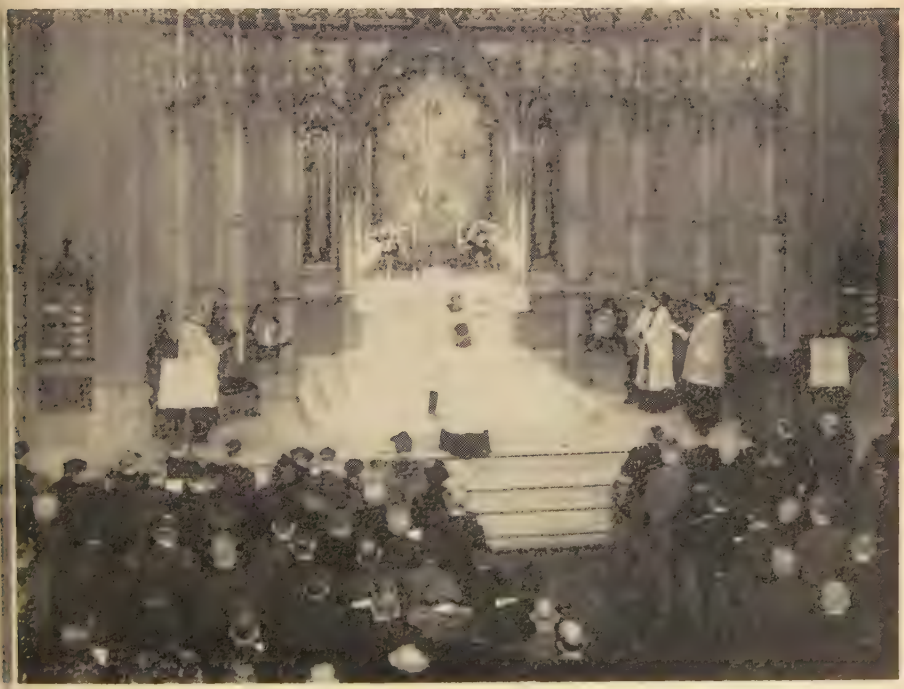
A SUNSET IN ONE LAND is a sunrise in another.

A LOT HAPPENED IN TEN YEARS

RANKLIN CLARK FRY COMPLETES DECADE AS ULCA PRESIDENT

'ORLD WAR II was still raging as the nited Lutheran Church in America elected s second president, Dr. Franklin Clark y, to succeed Dr. F. H. Knubel who had rved since 1918. On Oct. 11, 1944, when . Fry was elected (see photo), he told nvention delegates that "we of the next neration will try to perpetuate the ithfulness" of earlier leaders. Since in- guration on Jan. 10, 1945 (photo be- w), Dr. Fry has worked tirelessly, skill- lly, effectively in the service of the ited Lutheran Church and of the Chris- n church throughout the world.

At ULC conventions each two years since 44, Dr. Fry has been re-elected to the esidency by almost unanimous vote. As illed administrator and powerful speaker has deeply impressed the public.

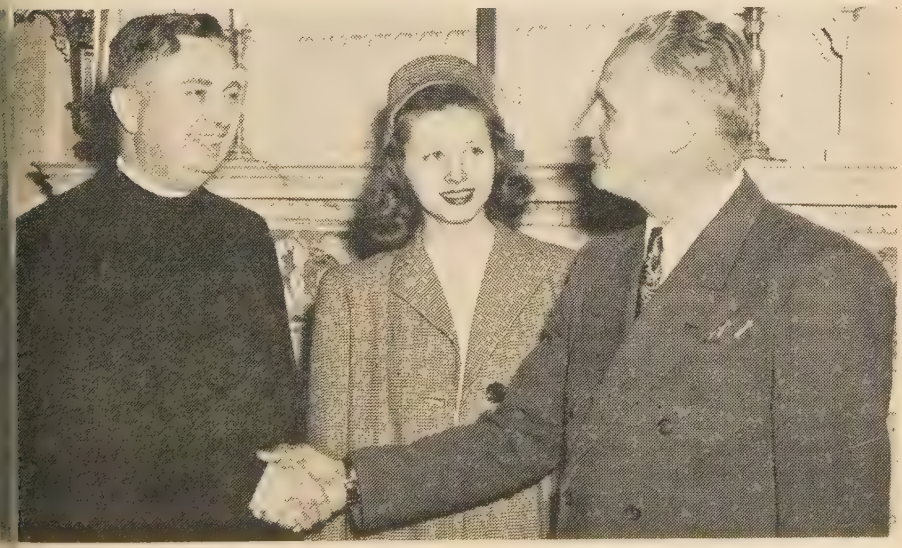


With his first "offic
family" of Dr. W. H. Gr
ver, secretary, and
Henry Beisler, treasur
Dr. Fry began a term of
fice which saw unparallel
progress and expansion.

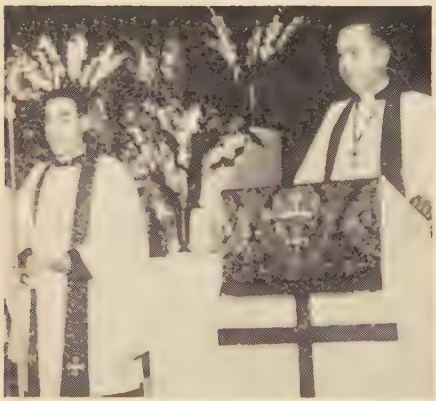
Critical years at
close of World War II ma
unusual demands on
ULCA leadership. Opp
tunities developed
Christian service in f
flung parts of the wo

Typical of the world-w
calls was the formation
the Lutheran World Fed
ation, in which the UL
president played an imp
tant role. Below, he sa
for Europe with Drs. Ra
Long, A. R. Wentz, J.
Aasgaard for LWF meet
Dr. Fry also helped f
World Council of Churc
in which he now heads
central committee.

First change in the official family came in 1946, when Dr. F. Eppling Reinartz succ-
ded Dr. Greever as ULCA secretary. Pictured with Dr. Fry (left, above), Dr.
nartz became part of a team that has carried on effective work for the church.
Not all the ULCA president's work dealt with world problems. When the Children
he Church presented a gift of nearly $20,000 for ULCA work at a ceremony in Ohio
947, two of their representatives climbed on the president's lap.
Famous persons were frequent visitors at the Church House in those days, too. The
. Luther W. Youngdahl—now a federal judge—after his election as governor of
nesota, paid a call with his daughter Margaret at Dr. Fry's office.



When Dr. Reinartz presented a travel bag to Dr. Fry (left) in 1948, the gest was symbolic. During the next few ye the ULCA president became a famil visitor in all parts of the world. In Pue Rico with Pastor Eduardo Roig (belo left) he helped celebrate the 50th an versary of Protestant mission work. Germany, they called him the "laugh bishop" as he aided relief work and v ited with Dr. Stewart Herman (belo The business of the church took him i the palaces and capitals of the world. speed Lutheran relief work in Yugoslav Dr. Fry and Dr. Paul C. Empie of the tional Lutheran Council met with Mars Tito (at bottom of page).

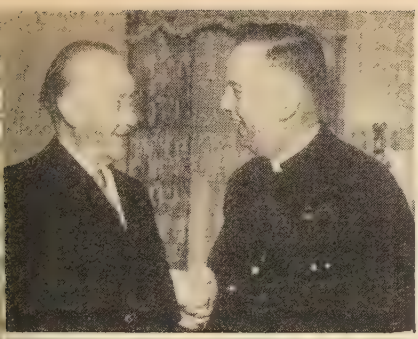


Dr. Fry is no stranger at the White House. When the threat arose of the sending of U.S. ambassador to the Vatican, Dr. Fry was one of those who presented the protest American Protestants to President Harry S. Truman. The protest was effective.

Not only did Europe become familiar ground for the ULCA leader, but Asia too. r visiting American troops in Korea and viewing rehabilitation work carried on Church World Service. Dr. Fry dedicated the new Christian University in Japan.

Trips to India, to other parts of Asia, a
to Europe became commonplace as wo
duties were heaped upon the ULCA
ecutive. With Dr. Empie (left) he boarc
a plane for England and Germany to s
vey the rapidly changing church situat
and to attend to World Council busine

In the interests of the World Coun
Dr. Fry had earlier made a round-t
world flight to inspect conditions confra
ing displaced persons and war refug
in the Far East, Africa, the Middle E
and Europe. En route, he stopped at Pe
Harbor to place a memorial wreath on
plaque on the U.S.S. Arizona. With
(below, right) is the Rev. W. G. Hi
pastor of Lutheran Church, Pearl Harb



World prominence continued and grew as the ULCA president gained new honors. West German Chancellor Adenauer (above, left) visited him in America to express thanks for the help given German Lutherans. The highest decoration had previously been given him by the Bonn government. With Dr. Lilje (above) he addressed the LWF at Hannover. But the home front was not forgotten. At left, he wielded the gavel for the 1954 ULCA convention at Toronto, was overwhelmingly elected for a sixth term. Below, he consulted with ULCA Treasurer Edmund F. Wagner and Comptroller Carl Warden as the ULCA, under his leadership, set new records of achievement.

How Much Is a Man Worth?

By RALPH W. LOEW

Spiritual qualities and great ideas that ho men and nations are the real mark of greatne

THERE HAS BEEN much discussion of spiritual values in recent years. Men like President Eisenhower have brought a new respect for their meaning. Even though people disagree in their interpretation, we are compelled to ask ourselves what life is worth.

Everyone has to live for something. He may discover along the way that he isn't sure what he has been living for. He will be like the man whom Walter Lippmann once described, "At the heart of man's discontent there are likely to be moments of misgiving in which he finds the civilization of which he is a part leaves a dusty taste in his mouth. He may be busy at many things but he discovers one day he is no longer sure that they are worth while doing . . . It occurs to him that it is a great deal of trouble to live." Every honest and sensitive soul confesses to that sense of confusion about values.

WE KNOW THE WORTH of a thing such as a car or a loaf of bread or a television set. But what is the worth of an idea? Of a man? Of the compelling strength which surprisingly enough occurs in the heart of a man who seemed meek? It is at that point that a person had better add up the things that are of the most importance to him.

In *Gone With the Wind*, Scarlett O'Hara tossed her values overboard when the going was rough and Rhett Butler, who was certainly no paragon of virtue, chided her for it all, saying, "When you go back to find the virtues you've toss overboard you'll discover that stran sea-change has happened to them."

There are some things we find wor living for, to be kept at all costs. Sa St. Paul, "Let your minds dwell on wh is true, what is worthy, what is rig what is pure, what is amiable, what kindly—on everything that is excell or praiseworthy. Then the God who giv peace will be with you."

THE LATE Archbishop Temple said thought our day was much like the co dition of a department store where so mischievous boys had gotten in a changed all of the price tags. The t cent articles were marked fifty doll and the fifty-dollar articles were mark ten cents. It does seem as confusing that. But look deep within and you c cover your real values. You find what you think about yourself, abo your family, about your work, about things that make you laugh, or cry, make you angry. You learn a lot abo yourself—and those values—when y look within. Since all of us are going have some values we had better tak close look at those which claim our ti our talent and our resources.

A MAN'S FAITH, whether he calls it religion or not, is his measurement the things that matter most to life. religious man is one whose faith given him a center for existence, has t his values into a meaningful bundle

ven him direction for his life. He is ble to live by a compass instead of by a eedometer.

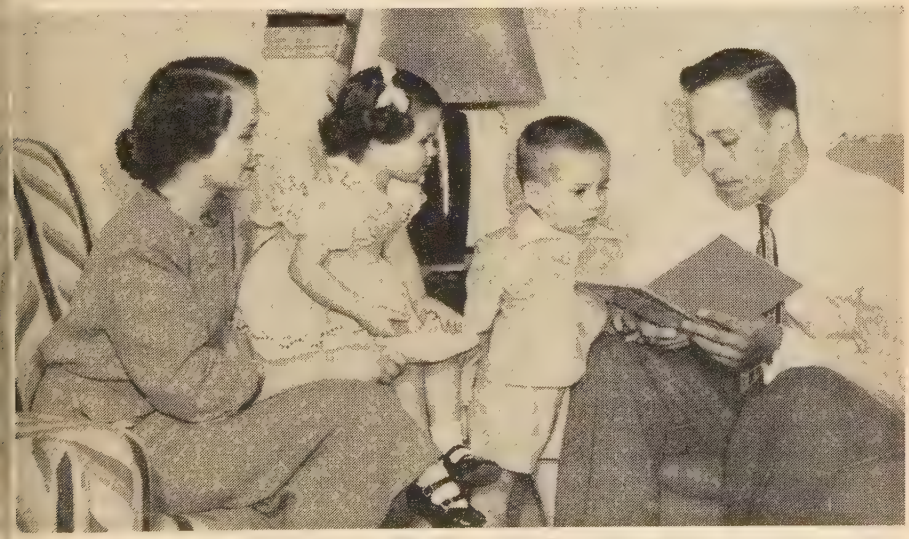
Most of the values of our world seem stract until we see them in persons. ney come to life in people. Talk about odness and you will soon think of a od person. Talk about honor and you on think of an honorable man. That an is fortunate who has in his heritage s teacher, his friend, the incarnation of nat he'd like to be. Any lad is lucky no has a dad who can challenge his st until the youngster sees his values their best in his own father. He's unrtunate if he feels that he has to live wn his family's reputation.

Perhaps that's what confuses us so uch in our world today. We have given en and women in other countries ange ideas of our America. Movies, mics, and the actions of some of our rists and travelers have made us look e what we really didn't want to be. metimes I wonder if we really express r best selves to our own families!

There are some practical things we can do about this. For one thing, we can keep in circulation the great values we hold. They exist, if they are real, whether we keep them alive or not. But they live through us and we can make them real to someone. Every one of us can do that much.

And another thing we can do is use creatively the values we hold. It's one thing to be a good person. It's quite another to create the climate where others are encouraged to be good. Justice Cardozo once told a group of students, "All the study has been wasted except in proportion as it strengthens you to make a choice hereafter between conflicting and competing values."

We can be persons of great reverence. The worth of a man is not in the notions which he holds, but in the great ideas which possess him. We are interested not in his opinions, but in the great motivating power which possesses and moves him. The Christians say it this way, "For me to live is Christ." Say it your way, but say it.



Family Worship Offers Children a Fortunate Heritage

God Showed Us the Way

By MYRTLE E. CLARKE

A walk up some unpaved streets in a new secti
led us to the door where prayers were answer

MY YOUNGEST and only living brother Jim had been doing fairly well in a restaurant of his own when the depression came and he had to let it go. My sister Leila and I had taken big cuts in salaries and try as we would, we couldn't scrape enough together to save his business. Jim said it was just as well because it wasn't a paying proposition any more.

The next thing was for Jim to find a job. He applied everywhere he thought there might be an opening. But even ditch diggers had to be experienced. Jobs in his line of work were not to be found. His money dwindled. Leila and I supplied what funds we could, but Jim hated that, and I knew it would do something to his morale if we had to continue. But what could we do to help him?

I HAVE ALWAYS FELT that if you can get in tune with God, he will suggest answers to your problems and help you work them out. So I went to him about this problem in earnest prayer.

Then one day I realized that if Jim could come to the city where I worked, we could at least cut expenses. I knew that he liked Minneapolis and was afraid he wouldn't want to leave it, but he agreed at once.

As soon as he was with me, we found a small apartment. He would have food and shelter anyway. That was a great comfort to me and the first step in solving the problem.

Now what? Jobs were scarce here too. I tried to size up Jim's assets and liabilities. He was naturally kind and lov children. He had experience in buyi foods and was also a bookkeeper. E he lacked initiative and was apt to w ualize some new opportunity in glowi colors that turned drab on closer vie

FINALLY I ASKED a friend to try J for a week in his store. I know n that he didn't need anyone, but did because I had asked him. He let Jim at the end of the week—said they j didn't need another man. Perhaps Jim had been dynamic, he would ha fired someone else and kept him. But didn't want that either.

It seemed to me that Jim must ha something of his own and manage it hi self. But what? I kept praying that might find the right thing. Then all once I thought of a corner grocery. knew I could manage the rent fr month to month, and we could start w a few hundred dollars' worth of sto

Jim liked the idea and began to answ ads. Most of the stores advertised w in undesirable locations, and we co tell that some of them had unsavo reputations. I felt discouraged.

"IF WE COULD only have a store in t neighborhood," I sighed one d "Wouldn't that be something?"

"I am sure this is a restricted distric said Jim.

"I suppose so. I know I haven't se a store around here. Nor have I hea one mentioned."

A few evenings later I suggested that e walk up the hill to a newer part of e city that a few years ago was just oods.

We walked up the hill five blocks and en along a street parallel to the one on nich we lived. The streets were un- ved, but the sidewalks were of cement. All at once Jim said, "Diane, there is a ocery store on the other side of the reet. This can't be a restricted district here."

"Oh, Jim," I cried, "do you see what see across the avenue on the corner? looks like a little corner store with ing rooms attached."

We crossed the avenue quickly and essed our noses against the big window the empty room. It really had been store, and the shelves were still there. en a light flashed on in the adjoining om.

"Let's inquire," I suggested. "It can't any harm."

We rapped at the door. When a young man opened it, we asked if we might rent the store.

He hesitated a moment and then said, "Well, when I bought this property, my wife expected to run the store with my help evenings, but her health has kept us from doing anything about it. Yes, I think I would like to rent it. Come in. Let's talk it over. Maybe we can fix up some kind of an arrangement. The rent will help me out in my monthly payments."

We spent the rest of the evening on business details. The owner was kind and helpful. He offered to take Jim down to the wholesale house and introduce him to the manager. I could put up a bond as I was well known and my credit good. Then we could get a real start.

At last all was settled. I looked at Jim. The light in his eyes and the old familiar smile he gave me told me that he had a new lease on life, and I knew he would make good. My prayers had been answered, and I whispered softly, "Thank you, God."

The history of Christianity shows conclusively that material prosperity does not guarantee spiritual prosperity. Material means may be used for spiritual ends; but when the material becomes the dominant factor, spiritual ends are perverted.

—W. T. Conner in *The Cross in the New Testament* (Broadman)

Is there any help for us when we feel badly hurt, both in body and soul? Take a look at Jesus. His Cross is a perpetual reminder of his patient suffering and his challenge to every one of his followers to take up their cross. Whatever we suffer, we know he suffered even more. And when we think of what he suffered, it helps us to bear our own pain.

—Karl H. A. Rest in *When Stones Hurt Your Feet* (Muhlenberg)

THE THIRD CANDLE

By RAY W. SHERMAN

When Trap took his Boy Scout oath seriously, he thought that his parents should do the same

TRUDGING HOMEWARD from the meeting of Troop 2, Trap tried, with all the courage of his eleven years, to whistle "Old MacDonald Had a Farm," but it fizzled like the last wheeze of a punctured tire.

As he went up the front walk, his pace slowed and, instead of entering the house, he slumped on the steps. Hands dangling between his knees, he gazed sadly at the Boy Scout pin on his shirt pocket, where Scoutmaster Mike Moran's big fingers had fastened it.

From the pin Trap's eyes drifted down over his khaki shirt, neckerchief and slide, his neat longs, those hardly marred scout shoes, all—till less than an hour ago—filled with enchanting promise of weekends in the woods with the gang, savory steaks over open fires, nights under stars beside a silvery lake.

AFTER SO MANY months of yearning tonight had been thrilling:

"James Traphagen Smith! Advance front and center!" Reciting the oath—last step before tenderfoot and the pin—had been easy. Trap hadn't thought much about that third point of the oath: "To keep myself physically strong, mentally awake, and morally straight." It was merely the lighting of a third candle and some words. Then just before closing, Mike hurled the bomb:

"Mrs. Delvan Halleman has lost her purse. She's a good friend of this troop. If any Troop 2 boy—" Why did Mike's eyes bore so at Trap? "—hears anythi about it, let her know. Probably identification in it."

In the street lamp's light the little br badge gleamed like purest gold. With last look at the pin—still his—Trap lift himself from the steps, squared his sho ders, upped his chin, and turned t doorknob—quietly, for dad would listening to TV.

From her chair in a corner, under reading light, Trap's mother smiled silent "Hi!" and went on with her kn ting. Dad, head on a pillow on the flo raised a hand in greeting but kept eyes on the screen. Trap tried to foll the drama too, but, after a mome kissed his mother, waved "good nigh and started for the stairs.

HE STOOD BEFORE his mirror, watchi glints from the pin, before he took his neckerchief, smoothed it on his b lifted it by its corners, folded it tender and laid it in a drawer. Then he stopp short as the handbook stared up at hi

Opening the book, lips grim, he re again Law No. 1: "A scout's honor is be trusted. If he were to violate honor by telling a lie, or by cheating . he may be directed to hand over scout badge." Slowly he closed the bo

Ever since his mother had bought shoes he had kept them at the cen of his closet floor, where he could them whenever he opened the door. Af a moment's thought he put them th

ain. No matter what happened, the
es were his. So was his khaki shirt,
ich he put in its place on a hanger,
r his longs.

The street lamp, through the trees out
nt, cast an eerie shadow on the ceiling
l for a while Trap, flat on his back,
red wide-eyed at it. But after a bit the
vision stopped its drumming and he
d to sleep.

WITH THE SNAP-OFF of the TV switch
p's mother drew a deep breath and
ned her ears to normal sounds. Trap's
er moved to the sofa, picked up the
ning paper, and laughed, "Guess Trap
sn't like drama."

Oh-h-h—" the needles continued to
"—children don't—" The needles
ped. "I thought I heard him." She
ned. "Maybe he's restless."

Excited over that troop, probably!"
rap's mother laid her knitting on the
e, tiptoed to Trap's door and opened
nough to let her peek in. There was
noise, not even of sleep-laden breath-
"Trap," she whispered.

he was sure there was a smothered
d before his, "Yes, Mother."

winging the door wider to let in the
light, she stepped to the bed and
n to straighten the rumpled clothes.
n't you get to sleep?" She ran a hand
his forehead and brushed back his

haven't—yet." He wriggled into a
position. "But I will."

WHERE HER HAND had touched Trap's
w she felt again and, bending closer,
ed into his eyes. "Is anything wrong,
?"

ere was a perceptible delay before
aid, "I'm all right, Mother."

issing his damp cheek, she closed
door and went down to her knitting.
e she cast uncertain glances at the paper which hid Trap's father's face. Finally she said: "Jim, there's something wrong with Trap."

"Wrong?" He dropped the paper. "What's wrong, Mary?"

"I don't know. But he's been crying."

"Crying? What about?" He sat erect. "That scout business?"

"I don't know, Jim," Trap's mother answered. "But—his scout badge is pinned on his pajama jacket. His pillow is damp."

"I'll get to the bottom of this!" Trap's father was halfway to the stairs before she could stop him.

"Please, Jim! Wait! Let's not scold him!" she pleaded. "He wouldn't cry unless he was in trouble! He's just a boy! Maybe I should go up and ask him to come down."

"Okay." Trap's father returned to the sofa. "Maybe I was too fast. But—that scout business—"

FROM THE SEAT Trap took at the other end of the sofa the scout pin gleamed brightly. "Well," his father said cheerily, "got a new badge?"

"Got it tonight," said Trap. "Tenderfoot."

He added, "Next is second class."

A big hand, fingers strong from miles of gripping a bus wheel, stretched along the sofa. "Could I see it?"

Trap unpinned it and handed it to his father. "The three points, at the top," he explained, "like a flower, are the north of the mariner's compass. Hundreds of years old."

"Well, well!"

"The two stars are for—truth and knowledge."

His dad said nothing and Trap went on. "The eagle, at the bottom, is for America. We must love her—and defend her—always."

THE BADGE STILL in his hardened palm, Trap's father smiled toward him. "Couldn't go to sleep very well?"

"Not—very."

"Trap—" his father's tone was commanding. "Is anything worrying you? Are you in trouble?"

TRAP'S LIPS quivered and his breast rose and fell.

"No matter what it is, Trap, your dad and mother are your best friends in the world. We'll stand by you. We'll get you out." Softly but firmly, he asked, "What is it, son?"

Trap's fingers gripped the cushion between his knees and his chin sank to his chest. "I might—" he fought to keep his voice from breaking "—I might have to give up my badge."

"Who'd make you give it up?" At the severity in her husband's tone, Trap's mother shook her head vigorously. "I mean—I don't understand," he ad

Lips still trembling, Trap said: ' the scout oath and law."

"The law? Tell me, Trap. I'm af I don't understand."

"You have to swear to the oath law," Trap said. "You swear not to or cheat or steal or be unfair—not to t anybody's property." Nobody said a thing, and Trap struggled on. "If M found out I did, he could put me Even if he didn't find out, the kids mi They'd think I was a heel. They'd m me quit."

"But Trap!" The words burned v parental fear—and hope. "You woul do anything like that!"

Trap stammered. "It's Mrs. Ha man's purse."

TRAP'S FATHER'S HAND closed t about the tiny pin and he looked ac at Trap's mother, whose fingers w

ıse on the arms of her chair.

"Tonight," Trap went on, "Mike ɔran said Mrs. Halleman called him and said she lost her purse, that she ın't think her name was in it, that if y of us knew anyone who had found ɔurse to tell them it was Mrs. Halle-n's. And," Trap gripped the cushion ain, "even if I didn't take it—but ɔw where it is—and can't tell her, I'd e to quit the troop."

Trap ventured a glance at his mother, her eyes were riveted on his father. p added, "Mike said there was $20 in It was $21.47—wasn't it?"

Trap!" His father's face was grim. ɔw did you know that?"

I'm sorry, Dad. I couldn't help it." p slunk farther down in the cushions. was in my room when you came in n work and told mother that after . Halleman got off your bus you nd the purse where she had been sit-. You were sure it was hers. She rich and would never miss it, and told mother to keep it for a present." he room was quieter than when the third candle had been lighted. Timorously, Trap let his eyes turn toward his father, who was moving the badge about in his hand. His mother's lower lip was pressed between her teeth. If only somebody would say something! Anything! But he wasn't prepared for the quiet steel in his father's "Son!" and Trap shrank again into the corner of the sofa.

His father's words were slow, and heavy. "I said your dad would get you out of trouble. No matter what. And I will. Mrs. Halleman will get her purse back—with everything that's in it." He handed the pin to Trap, and smiled. "You could sleep now—couldn't you?"

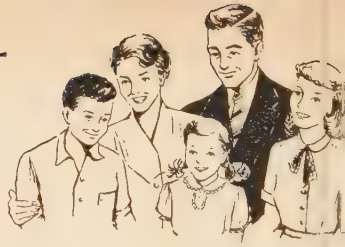
Coming down from tucking Trap away, his mother brought the scout handbook, worn and soiled by boyish fingers. "Trap says the law is on page 26."

Trap's father thumbed pages quite a long time before he said: "I've found that scout oath, too, Mary." Her needles stilled while he read it. Flipping the book to the sofa beside him, he said, "Rather a nice thing to teach boys, isn't it?"

To COMPROMISE with evil is not to conquer it.
—W. T. CONNER in *The Cross in the New Testament* (Broadman)

THE RELATION of justice to love in personal encounters can adequately be described through three functions of creative justice, namely, listening, giving, forgiving. In none of them does love do more than justice demands, but in each of them love recognizes what justice demands.
—PAUL TILLICH in *Love, Power, and Justice* (Oxford)

ONE OF THE GREAT PROBLEMS of organized religion today is that most of our effort is spent in convincing the already convinced.
—MARGARET BLAIR JOHNSTONE in *When God Says "No"* (Simon & Schuster)



COFFEE HOUR

I SLIPPED INTO a jacket and ran over to Mawsons to return Claire's mixer. She insisted on my using it yesterday when I had all those little cakes to ice for the Brotherhood party.

"Hi!" I called, sticking my head in the front door. "Anybody home?"

"Out here in the kitchen. I'm still in my robe. The children aren't even up. We're all being lazy except poor Charlie. He had to go down to the store."

"Can't he take a rest after the Christmas rush?"

"Inventory comes next. I'm going down this afternoon to help a while, but I was just too dead beat to go this morning. I love Christmas, but if you're going to carry out a lot of the traditions that mean so much in a family, it takes work which can't be sandwiched into the few hours at the end of the day when you're working full time."

"Staying home full time looks pretty good to you right now?"

"You're right. And yet it did make things a whole lot easier financially to have me working with Charlie than for him to have to pay out the wages people expect nowadays. I'm not sorry I did it. It's just that today it feels good to sit down and put my feet up. Here, what am I thinking about! I didn't offer you a cup of coffee!"

"Sit still. I'll pour it. No, sit still! I'll get the cream too. I've been in your kitchen before. Remember?"

She laughed. "That's right. You have. You probably know where the crullers are, too. Help yourself."

SHOVING THE MIXER into its place side the canisters, I took a cruller fr the bread box. "Um-m, good. Now me thank you for the mixer. I'd ne have finished if I'd had to whip all th egg whites by hand. Next year I m ask Santa to bring me one of my o Mercy! There I go! Christmas not re over and I'm thinking of somethin want to hint around for next year! man nature is ungrateful, isn't it?"

"You just finding that out? You sh live with teen-agers! No, don't look me like that. I'm not going to say a thing against those wonderful child of mine. They are grand kids, if I do so. But this is the sort of thing that h pens. They wanted mostly clothes Christmas, so we really went overbo Thought we had them stocked up to till Easter. Now Marilyn has been inv by a very special boy to a very spo party on New Year's Eve. She has n ing with the special something to give the lift she needs really to sparkle. S wear what she has but she would something *special*."

"But that one sweater you gave h what the fashion magazines are show as suitable for the dressiest of dr occasions."

"The fashion magazines, yes. But fad hasn't hit her own crowd. And just can't be different at that age. better to be dead than be different."

"My, let me get you more coffee! sound positively bitter! Put lots of s in this cup. It may make you feel bet

"I'm not bitter. Just sad. We

ord a new party dress at this point, so
will wear her rose taffeta—and suf-
Trouble is, all the youngsters have
much and if we can't keep up with
Joneses, we feel injured. I know
can't do anything about the dress
hout throwing the budget completely
ew. I also know it is better for her
racter not to get every single thing her
rt desires. But it hurts just the same."

IER GRIN was an attempt to make light
he situation—a rather pitiful attempt
wouldn't fool anyone. "Look," I
st forth impulsively, "isn't there
ething we can do? These new sheath
ses take almost no material and taf-
isn't expensive."

A sheath dress? For Marilyn?"

Sure. In a girlish color—not black
slinky, if that's what you're thinking.
me help her. I'd love to!"

Oh, Connie, you don't know what
re letting yourself in for. I can't do
h, because look at this house! Any
e time I have is promised to help
rlie. Marilyn can run up seams on
machine but she can't follow a pattern
ave her. You'd have to do all the
ing and basting. No, I can't let you."

was beginning to have a few inward
ms myself, but I'd said it in good
and I'd stick to it. "Nonsense. It
't take long. And what are neigh-
for, if not to help?"

r was this what the Good Samaritan
doing? Somehow I doubted whether
vrapped the poor wounded man in
s of pink or blue or yellow rayon. I
probably way off base in this thing,
an would say. Oh, yes, Dan would
ably have a lot more than that to
I shuddered, but my backbone stif-
d. "If you had seen how unhappy
e looked," I would tell him, "you
d see that I just could not do any-
else."

There was a knock at the back door. "Mother!" called Karen.

I opened the door and drew her inside. "Come in quietly. Marilyn and Chuck are still asleep. Any trouble I ought to come see about?"

"No, Pete is still working with his erector set. He thinks with the new parts he got for Christmas he can make a whole skyscraper, but something always goes wrong and it topples. Susie's making dresses for the tiny dolls Nana gave her so they can ride in his elevator if he ever finishes it. Everything is all right but they are really just too childish. May I go over to Barbara's for a while?"

"If you like. Any plans?"

"We might go skating if the red flag isn't up—as it will be, most likely. If we don't do that we'll call up some of the gang on the telephone. Maybe they'll come to her house."

"Sounds all right to me. You haven't forgotten you're going to be at the church this afternoon to plan for the Intermediate-Senior Luther League party, have you?"

"Oh, no. Barbara has to be there too. We'll make it. Don't you worry. See how Mrs. Mawson relaxes and doesn't worry about Marilyn." She left, laughing and pretending to ward off my blows.

CLAIRE AND I began to laugh and the more we laughed, the harder it was to stop. "Just look—" she gasped.

"—how Mrs. Mawson—"

"Doesn't worry. You should relax."

"Relax like you! Here, we both need a glass of water. This is awful."

"I'll choke," she protested.

"No, you won't." As we quieted, we looked at each other. The words came out as though one person spoke. "Why don't we?" "Why not?" "Let's just relax and not worry."

Personal Problem Clinic

Poor rich folks

QUESTION: I have a neighbor who became wealthy as a result of the late war—with little effort, almost accidentally. He told me the money just kept coming, and now he has more than he needs, more than is good for the family. After some delays, his money enabled him to get into several clubs. His wife is a crude, uninformed person but she has gone in for expensive clothing (some of it quite inappropriate), furs, and diamonds, but she is afraid to mingle with people. She can't carry on an acceptable conversation with a high-school freshman without advertising her severe limitations.

This couple is very unhappy. In the days while they were struggling and their children were small they had happiness of a kind—but not now. This man, because of his money, is now the mark of several designing women. That has made his wife jealous, led to quarrels, and added to their misery. The children, now in their teens, are running wild and spending freely.

REPLY: Money cannot buy happiness or virtue. Unfortunately, it sometimes makes people stingy, secretive, or suspicious. It is no help to this family. But if they are open-minded enough to listen to counsel it is possible that their situation can be changed.

1) These people ought to prepare to unite with a church, if they are not members, or to renew their interest and take their faith seriously if they are already members. That will give them a new orientation if they are willing to have it.

2) Both husband and wife ought to enroll for some simple courses in any school for adults which may be available. English grammar and American history would be a good start. They need to get the idea that grownups can learn and are learning by the millions, that self-improvement can continue steadily throughout life.

3) They need also to acquire some appealing benevolent interests. Their chu can help them much in this area. A one who will enable them to realize w a privilege giving is will do them a gr kindness. If they once get a start in telligent giving, they'll recover from th niggardliness, discover new realms of isfaction, and be of real help to m worthy causes.

Late hours

QUESTION: Why must young people k such outlandish hours? The school so occasions begin late and wind up early the morning, to the distress of most pare I wish the school authorities would something about getting these functi started earlier and ended earlier. I d feel that I can retire for the night until J and Bob are in. But it's a long wait. Gec says I am foolish to get aroused about young set. But if something happene would just about go wild. What is a pa to do?

REPLY: Of course we are concer about our children. But how are we to express that interest? George is lar right. By staying up late you will alter the events of the evening. You help no one but may damage you and your relationship to the children.

After parents have done their bes providing guidance through the years, t have to trust their children to live u their ideals. Late hours may or may bear a relationship to behavior, but t are largely taken for granted today— haps too largely. We have had all years prior to adolescence to get in influence through companionship, co seling, instruction, and example. W that background, it is likely that the c dren will conduct themselves worthily bring no troubles on us. Your chil must at some time assume responsib for themselves, and now is the time.

—EARL S. RUDISI

BOOKS

New York Lutherans

History of the United Lutheran Synod of New York and New England. 1786-1860. Vol. I. Harry J. Kreider. Muhlenberg Press. 247 pages. $2.25.

Here is synodical history written and printed to be read. Dr. Kreider, for nearly twenty rs the able and active historian of his synod, presents in this first volume of its story alive, clear account of New York Lutheranism from the formation of the New York nisterium in 1786 to the Civil War period (1860). The author has happily combined eful documentation with a semi-popular text, frequent and well-chosen quotations and strative comment, and a minimum of sta- cs and compilation.

After a synopsis of five pages which in- les the story since 1860, and yet unwrit- in full scope, the first chapter briefly tes colonial developments until 1786, marizing two previously published vol- es by the author. The next two chapters the history of the New York Ministe- n, another describes the Hartwick Synod ch separated from the Ministerium, and ther tells of the Franckean Synod which e away from the Hartwick group.

hough Dr. Kreider handles with sym- y the enthusiasms and excesses of the nckean movement, it does not seem fair istoric pietism to call these Franckeans tists pure and simple." Abolitionism vehemence "in asserting that they would e nothing to do with creeds and confes- s" are not the marks of real pietism. hree final chapters are topical, describ- within all synods such subjects as edu- n, worship, reform, and missions. Only last paragraph provides summary, since year 1860, while not an arbitrary stop- -point, leaves the story in mid-course. he United Lutheran Synod of New York New England is obviously taking pains ather, preserve, and present its historic rds. This volume is one of the fruits shows the value of that effort. New k Lutherans will find it important read- Other Lutherans will find it interesting. ost synodical histories are not. Let us e that other synods will find in it an in- tion and a model.

FREDERICK K. WENTZ

uthern Seminary

Laymen as Preachers

Go Preach. Edited by Theodore O. Wedel and George W. R. MacCray. Seabury Press. 242 pages. $3.50.

Here are thirty sermons written by Episcopal clergy, suitable for lay preaching in Episcopal churches. The practice of using "lay readers" to conduct services in parishes where there is not adequate service from ordained clergy is an established practice in the Episcopal Church. Such readers are often called upon to preach and are generally expected to use sermons "authorized by authority."

The book is divided into two sections. The first is a series of 18 sermons following the church year from Advent to the end of the Trinity Season. Part two is an effort to set forth great themes of Christian life.

Because of the situation in mind, and because of the nature of the preaching expected, these sermons are written in a simple, clear, forthright manner. They have the character of one layman speaking to another, and at the same time possess a definite authoritative understanding. Since the sermons do maintain this general spirit, they become fine reading for any lay person, and could be an excellent aid to the pastor who desires to give to members of his congregation some resource reading that presents a concise and yet sufficient presentation of the meaning and significance of the various seasons of the church year, or to those who desire a simple word on the Christian approach to love, money, home, prayer, and other important aspects of life.

Carlisle, Pa. CHARLES SARDESON

Our Complacency Is Endangered

From a Christian Ghetto. By Geddes MacGregor. Longmans, Green. 140 pages. $2.

These are "letters of ghostly wit" written by Paul to his young friend Timothy about the realities of the Christian faith. But this Paul and Timothy are not living two thousand years in the past but five hundred years in the future and the letters are dated in 2453.

Many things have changed—Christianity is proscribed, the Christians are persecuted and live in ghettoes in the old earth cities. The creatures of the World State live in air cities, in a nightmare blend of thinking machines, interspace travel, plastic housing and Basic Grunt—the succesor to language.

Paul is a medievalist, especially interested in the twentieth century, and he directs Timothy's studies to the peculiarities of the Christians of that period. And peculiar do we twentieth century Christians seem to the enlightened students of five hundred years from now. Our timidity, evasions, lack of joy and vigor, preoccupation with the trivial—the barbs strike home. We feel an uneasy stirring of recognition as the author describes—five hundred years in the future—the followers of Orthodox Pretend-Christianity.

There is no instrument more effective in pricking complacency than satire and fantasy. But it is a hard tool to handle. This fantasy does not quite come off; that is to say it is not a classic deserving shelf space beside *The Screw Tape Letters* or *Gulliver's Travels.* It is a witty, disquieting look at present-day Christianity, guaranteed to leave the thoughtful reader uncomfortable, and resolved to re-examine his own inner life.

St. Petersburg, Pa. CATHERINE HERZEL

The Power of Scripture

The Bible in World Evangelism. By A. M. Chirgwin. Friendship Press. 162 pages. $2.50.

If the thesis of this little book (which is the result of more than two years' study by the author) is true, then the commission to be appointed for the conduct of the evangelism program of the United Lutheran Church in the next biennium would do well to read the book. For Dr. Chirgwin's c tention, expressed in various ways, is the Bible is the handmaid of evangelism

Starting with the early church he sh that the Scriptures were "an indispens tool" to the expansion of the church that in every man's hands it was a mean persuading the non-Christian to accept faith. Whether it was as universally as the author contends may be doubte

Again this was true in the Reforma period when the motive that actuated Reformers "was first and foremost ev gelistic." Nor was it accidental that great missionary societies of Britain America were established almost simu neously with the founding of the great B societies early in the 19th century.

Today the fastest-growing churches America are those sects that read and s the Bible most, and use it as mission propaganda. The fascinating story of modern colporteurs—which occupies n than a third of the book—is further p of the tremendous appeal of God's W for drawing men to Christ as Saviour. section of the book will offer apt illu tions for preachers' use and is most vincing regarding the use of the Bible evangelistic purposes. There is an exce foreword by Bishop Berggrav.

Brooklyn HAROLD S. MILL

For Daily Meditation

Windows of Heaven. By Glenn C Harper. 189 pages. $3.95.

In contrast to most books of daily d tions, this is a large-size, splendidly bo volume. Meditations are provided for weeks, and each is illustrated with an tractive photograph chosen by photogra Lucien Aigner. The result is an unu series of 84 themes for private worshi

For those who do not have to through a brief daily reading, but are ing to take the time to read a longer monette and then dwell for a few mom on the unusual pictures of people or of ture, this should be a rewarding volum

A. P.

NTRAL STATES

ıxiliaries Merge
New Synod

By PAUL WIEGMAN

MAHA—Final steps in the merger creat- the new Central States Synod are sched- this month as the auxiliaries—Brother- d, Luther League, and Women's Mis- ary Society—of the new synod come existence.

Vomen's Societies of the three synods h merged on June 8 were represented race Church, Lincoln, Nebr., Dec. 6, 7. lected as synodical Women's Missionary ety officers were: Mrs. Ernest Tonsing, eka, Kan., president; Mrs. George Stoep- erth, Russell, Kan., vice president; Mrs. L. Johnston, Omaha, Nebr., recording tary; Mrs. Gustav Huf, Omaha, statis- secretary; Mrs. C. C. Emerick, Wichita, ., treasurer.

ew Brotherhood officers are: William H. , Hooper, Nebr., president; Eldon ison, Davenport, Nebr., vice president; in Wendt, Pilger, Nebr., secretary; Wil- Rogge, Auburn, Nebr., treasurer; the Richard L. Jobman, Norfolk, Nebr., oral advisor.

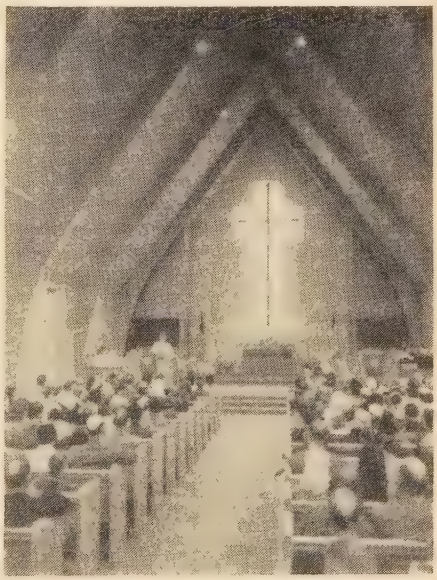
otherhoods merged at a session in lens Church, Lincoln, on Dec. 14. The er League merger is scheduled for Dec. n St. John's Church, Salina, Kan. One sentative from each congregation h has a youth organization, as well as astors of the Central States Synod, been invited.

DORS OF A NEW Lutheran church in a, Oklahoma—"oil capital of the world" re opened to the public for the first on Thanksgiving Day. Dedication of new First Church will not take place furnishings are all in place, but con- tion had been sufficiently completed by 25 to permit use of the building. men were 45 days ahead of schedule.

The new structure, seating 400 in the nave, is built of Colorado pink stone. Cost was $200,000. The old church, dedicated 40 years ago, had to be torn down to make way for a new Tulsa County courthouse. The new church is on the crest of a hill overlooking downtown Tulsa. The Rev. Aksel C. Larsen is pastor.

A church bell in storage for years will go back into use in a few months, when it is hung in the tower of St. Mark's Church, Atchison, Kan. It was the property of St. Paul's Church in Long Island, Kan., until the congregation was disbanded. To provide tones inside the church which will equal the tones of the reclaimed bell, St. Mark's congregation decided in November to appropriate $4,200 for rebuilding the organ.

In Tulsa's Brookside area a new United Lutheran congregation, Ascension Church, is being organized by Pastor Fred W. Henkel.



BEAMS JOIN AS IN PRAYER in Resurrection Church, Juneau, Alaska, which was dedicated Nov. 21. (See exterior of building's startling new design in "The Lutheran," Dec. 15.)

CENTRAL STATES . . .

Salem Church, Dakota City, Nebr., gave 315 bushels of corn (valued at $431) and $202 in cash in response to the All-Lutheran Food Appeal. The congregation also demonstrated generosity toward its pastor, the Rev. Carl I. Empson, at festivities celebrating the 30th anniversary of his ordination. Gifts included a television set.

Dedication of a $125,000 parish hall and church school at St. John's, Russell, Kan., took place Nov. 14. Dedicatory preacher was Synod President Clemens H. Zeidler. Attendance at services totaled 2,000.

A 40-YEAR-OLD SENIOR at Wittenberg College is exchanging a $15,000-a-year architectural practice for the pulpit.

He is Edmund Moeckel, who will be taking the last step toward his ministerial goal when he enters Hamma Divinity School next year. He left his architectural job in Stamford, Conn., nearly three years ago to take the first step as a student at the college.

While some of his friends might disagree, Ed says there's nothing phenomenal about his decision to become a minister. "For some time I had wanted to be a preacher," he says, "and finally I made the break."

But more often than not Ed can be seen at the site of Wittenberg's new chapel-library, studying the blueprints for the building or talking with workmen.

A veteran of several years' navy service, Moeckel at one time was in charge of repairs and maintenance for the presidential yacht, the U.S.S. "Williamsburg." In his architectural business he designed and built homes and office buildings.

Moeckel finally made up his mind about the ministry when one of his own employes, after seeking advice from him on a spiritual matter, declared "You ought to be a minister."

"It was kind of a sign," Ed says. "So I sold my house and turned the business over to my partner and here I am."

TWELVE LUTHERAN congregations in the Wisner, Nebr., area, including those of the Missouri Synod, joined this fall in gathering grain and cash as gifts to the All-Lutheran Food Appeal . . . The Couples' Club of F Church, Nebraska City, made a big rou up of used clothing in response to Thanksgiving Clothing Appeal. The col tion was shipped to Omaha where a m group has again been loading freight c for Lutheran World Relief . . . A "sew day" for the Women of the Church in Redeemer congregation, Omaha, produ a large supply of dresses, pajamas, quilts for the Indian mission at Rocky E Montana.

Pastor and Mrs. Rudolph Moehring Wakeeney, Kan., were injured in an au mobile collision on Oct. 25. Pastor Moehr has been confined for many weeks to a h pital in Manhattan, Kan.

NEW JERSEY

Synod Organizes Seven Missions in Five Years

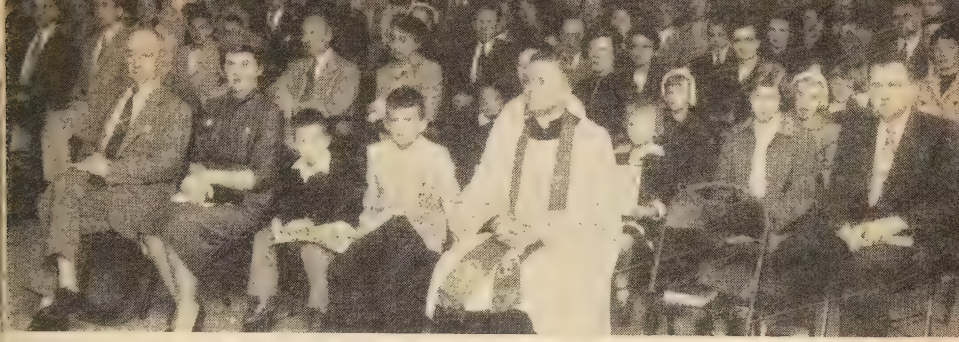
By RALPH I. SHOCKEY

TRENTON—The Synod of New Jer added another church to the roster of congregations Nov. 21 when Holy Tri Church was organized in Burlington C It is the seventh mission organized by synod since 1950. One hundred cha members—46 transferred from Zion Chu Riverside—were received into the con gation by the Rev. Harold E. Berg, mis developer since 1953.

The New Jersey Synod was formed 1950 by congregations formerly mem of New York and Pennsylvania synods. seven new congregations organized since time equal in number the new ULC miss established in New Jersey during the vious decade.

Dr. Arthur M. Knudsen, staff secretar the ULC Board of American Missions, Synod President Edwin H. Knudten, sha in the organization day services. Other ticipants included the Rev. Edwin E. Wis Jr., president of the Southern Confere and the Rev. Floyd P. Milleman, pasto Zion Church, Riverside.

RELIGIOUS INSTRUCTION from first gr



T SERVICE in Grange Hall marked beginning of Good Shepherd Church, East Glenville, N. Y. ion was organized by Pastor Robert M. Ireland (front row) of Faith Church, Schenectady.

ugh senior high school started at Holy ity Church, Maple Shade, in December. high school sessions are held through- he week including Saturday; high school nts each Wednesday evening. The 16- ber volunteer teaching staff is under supervision of the Rev. Ralph J. Stein- r, pastor of the church.

adership training classes for Southern ference schools will be held in Holy ity Church, Audubon, Jan. 12-Feb. 16. ses will be given in the Old Testament, guidance, worship and the interpreta- of the Christian faith. The Rev. Walter le, Magnolia, is serving as dean and trar.

NNIVERSARIES: Trinity Church, Hudson hts, celebrated its golden anniversary November and announced that it had hed its goal for apportioned benevol- s, Lutheran World Action, Lutheran are, and Tri-Objective Appeal for 1954. total anniversary budget was $18,450. is the first time in the 50-year history he church that all benevolent obliga- were paid in full, according to a report by Pastor John H. Wagner.

MPLE CHURCH, Pennsauken, celebrated 0th anniversary recently.

IPHANY CHURCH, Camden, the Rev. C. Weber pastor, exceeded its diamond ersary fund of $3,000 in November. . C. DONALD HEFT, secretary of the l and pastor of St. Mark's Church, lyn, was honored on his 20th anniver- of service to the congregation with al activities. Dr. Emil E. Fischer, for- mer president of the Ministerium of Pennsylvania, was the speaker.

Calvary Church, Cranford, plans to construct a parish building and renovate the present church. A two-story unit was purchased some months ago as part of the $125,000 program. The Rev. Arnold Dalquist is directing the project.

A Sunday school PTA in Reformation Church, Long Branch, has given valuable aid in the educational program, according to Pastor Frederick Barteldt. Room mothers have been appointed to visit and supervise the pupils.

NEW YORK

Refugees Need Sponsors

By HERBERT A. BOSCH

BUFFALO—Homes and jobs were found for several thousand DPs by Lutherans in upstate New York from 1949 to 1951. A new effort to make room for refugees gathered speed recently, as churchmen in this area formed an inter-Lutheran committee in which congregations of the American Lutheran Church, Missouri Synod, and United Lutheran Church are co-operating.

The National Lutheran Council program for securing sponsors for refugees, according to provisions of the 1953 act of Congress, was described to pastors of the area by the Rev. W. J. Weidt of New York, regional director of the NLC refugee service.

Ground was broken Oct. 24 for the new church and parish house to serve St. John's

N. Y.: BUFFALO . . .

Church, which is moving to a suburban site on Ridge Road. A five-acre tract has been acquired.

Of unique interest in Buffalo is the school for weekday religious instruction conducted on released time for pupils of high school age in the area adjacent to Kensington high school. Kensington Church, the Rev. Carl Prater pastor, is co-operating with congregations of the American Lutheran and Missouri Synod in a unified program. The three pastors bear the brunt of the teaching assignment.

MEMBERS of First Redeemer Church, the Rev. William F. Voss pastor, are observing the 60th anniversary of their congregation. A program of improvement and redecoration has been carried out at a cost of $10,000. All families of the congregation are subscribers for THE LUTHERAN, and the congregation has a record of more than 100 per cent payment of apportioned benevolence.

Reformation Church, the Rev. John E. Rohrbaugh pastor, was 40 years old in October. A service was held in which former pastors, the Rev. Paul E. Hoffman of Holy Cross Church, Farnham, and the Rev. J. Oscar Neeb, retired, participated . . . St. Timothy's Church, Grand Island, the Rev. William Rowen pastor, completed its first financial campaign, when more than $20,000 was pledged by 70 families. This fund-raising effort was directed by Mr. Edward Foehl of the Lutheran Laymen's Movement.

The Lutheran Business and Professional Women's Club, affiliated with the Lutheran Church Home for the Aged, celebrated its fifth birthday at a dinner on Oct. 26. The group maintains personal acquaintance with guests in the home, gives group entertainment programs, and also provides financial aid. It is intersynodical, with 150 members. Speaker was Dr. Ralph W. Loew, pastor of Holy Trinity Church.

Intersynodical effort is being made to establish a home for the invalid aged in Buffalo. Pledges for the venture now total $210,000, with a goal of $350,000. Congregations of the ULCA are responsible more than 45 per cent of the total assured.

Early in December, Buffalo Luthe gathered clothing for Lutheran World lief, and again aimed to fill a boxcar. Rev. Kenneth L. Heuerman, assistant p at Parkside, was ULCA member of committee in charge.

In the Buffalo area, Dr. Martin O. rich, pastor of Ascension Church in Sn is chairman of a committee on refu within the local Council of Churches. Dietrich was formerly a Lutheran W Federation representative in Europe.

Home talent was employed at the R mation service of United Lutheran co gations held at St. John's Church, the John A. W. Kirsch pastor, when Dr. A L. Beck, pastor of the Church of the R mation and president of the Rochester ference, spoke on "Lutheran Conserva Strength or Weakness?" The Rev. L Sievert, pastor of St. Luke's Church, chairman.

When the Rev. Helmut Dietrich wa stalled as pastor of Good Shepherd Ch late in October, the service was in ch of Pastor Beck, assisted by the Rev. G. Alberti, pastor of Transfigur Church, and the Rev. Martin O. Dietric

GUEST PREACHER at Holy Trinity Ch Oct. 17 was the Rev. Adolph Freuden pastor of the Church of the Holy Spi Heilsberg, Germany. To this church m bers of the Buffalo congregation had tributed more than $10,000 as a sp project of Lutheran World Action in postwar years. The German church ministered not only to its members in west, but has been a haven for refu from the Eastern Zone.

AMONG THE CONGREGATIONS . . . Ch of the Resurrection has completed refi ing and carpeting the floors at a cost of than $3,000 . . . St. Mark's Church, more, is enlarging its facilities for wo and adding to its educational unit at a timated cost of $65,000 . . . St. Jo Church, Lancaster, now being renov broke ground recently for a parish h

TUAL QUIZ: Every Thursday night, Messiah Church, Philadelphia, enacts a "Meet the Press" n for the benefit of the congregation. While Pastor Dr. Ross Stover (right) acts as moderator, -member panel queries guests on foremost questions of the day. Among guests were Mis- Ernest Flothmeier; Dr. Gustavus H. Bechtold, executive secretary of Inner Missions, erium of Pennsylvania; Dr. G. Elson Ruff, editor of "The Lutheran." Program is not on the air.

urches Gather Funds Building Projects

By W. R. FUHLBRUCK

G Island—Good Shepherd Church, te, reported at the end of November had succeeded in a fund-raising cam- yielding pledges for $85,000 for an ional building and parish house. The gation of 200 families expects to be- nstruction in a year.

Luke's Church, Woodhaven, has $75,000 in capital-fund drives during ast four years. The congregation is nizing its three-story building. Al- Woodhaven is an old residential unity, predominantly non-Protestant ell churched, St. Luke's has increased nfirmed membership by 200 in four The Rev. Robert E. Mohr is pastor.

nerstone of a $90,000 parish center rist Church, Ozone Park, was laid). The Rev. Ernest A. Meyer is pas- he building will house the Sunday school with space for 300 children, provide kitchen facilities and offer room for recreational activities including basketball.

Another cornerstone service was conducted Nov. 14 by Holy Trinity Church, Rockville center. Dr. David G. Jaxheimer, assistant to the president of the New York Synod, preached to 450 who attended. The church, which will seat 275, is expected to reach completion by April. Built at a cost of $300,000, the structure will provide Sunday school space and a sexton's apartment. It is so arranged that it can accommodate 800 persons for special occasions.

Churches in Queens collected 17,000 pounds of clothing in the LWA Thanksgiving appeal. Representatives of 36 churches delivered clothing from local parish collections to the Queens depository in the Rabe Brothers storage warehouse in Richmond Hill. A trailer truck carried the shipment to the LWA depot in Phillipsburg, N. J.

Representatives of 16 Long Island and Brooklyn congregations spearheaded plans to conduct visitation work in Long Island hospitals on a year-round basis. Mrs. Oliver

N. Y.: LONG ISLAND . . .
Hartmann presided over the chaplaincy committee, an off-shoot of the Brooklyn Tiding-Over Home. Plans were completed to distribute 6,000 gifts during the Christmas season. During the year an average of 700 patients have been visited each month. Many social programs were presented.

ACCENT ON YOUTH

Youth of five Lutheran denominations in Nassau and Suffolk counties, Long Island, convened in Epiphany Church, Hempstead, for the first all-Lutheran youth rally on Nov. 21. There were 540 taking part in the program, which included Vespers, supper, and group singing. The meeting was sponsored by the Intersynodical Pastors' Association which includes ministers of the ULCA, American Lutheran Church, Lutheran Church —Missouri Synod, Augustana Lutheran Church, and Evangelical Lutheran Church. Mr. Henry S. Ramaila, a South African student at New York's Union Seminary, spoke on "The most dramatic one-man mission of our time." More intersynodical rallies are planned.

More than 250 young people attended the Long Island District Luther League unity dinner Nov. 7 in St. Luke's Church, Woodhaven. Speaker was Dr. Harold S. Miller of Incarnation Church, Brooklyn. He challenged youth to answer three questions: "Is Christ alive? How can Christ live in us? What can Christ do for you if he dwells in you?" William T. Heil, pastor of Christ Church, Little Neck, is the new advisor of the District Luther League.

HERE AND THERE—The Lutheran Inner Mission office of Brooklyn receives frequent requests for part- and full-time practical nurses, housekeepers, and domestic workers. Persons interested in such positions have been invited to contact the Brooklyn Society . . . A retreat was conducted for 28 teen-agers of Messiah Church, Flushing, Theodore H. Ressler pastor, at Camp Norge, Bear Mountain, on Oct. 29-31.

Churchmen Study Labor L

By CHRISTIAN P. JENSEN

SYRACUSE—The Taft-Hartley law was tacked and defended at an Industrial R tions Institute in First English Chu Syracuse, on Dec. 4. The institute sponsored by the United Lutheran Chr Board of Social Missions and the Syno New York and New England. A hun laymen attended.

Those who shared in the discussion Dr. Robert Sedgewick, professor of nomics, University of Syracuse; Wil Stevenson, vice president of the Syra Federation of Labor; Robert I. Hicks, p dent of the Lamson Corporation; and

COMMISSIONED. A 25-year-old acc ant, George V. Schreiner, was cor sioned in his home church, St. Paul's, L pool, as a missionary to Africa. He w business manager of the Liberia mi Commissioning was conducted by Dr. I W. Loew, vice president of the Board of Foreign Missions. Mr. and Schreiner and their two small daug are preparing to sail for Africa in Jan

. Lawrence T. Hosie, executive secretary he local Council of Churches. The Rev. ard K. Perry of Herkimer was modera- of the panel discussion.

t a second session, the institute studied statement on economic and social ques- s published by the National Council of rches in September.

HE FOURTH new United Lutheran con- ation to be organized in the Syracuse since 1947 may be formed in the De- Fayetteville-Manlius section. The field been surveyed by the Lutheran Society Onandaga County. Officers recently ed by the society are Mrs. Joseph ke, president; Carl Schneider, vice presi- ; Miss Catherine Rumpf, secretary; John ller, treasurer.

rger quarters for Lutheran student seling at the University of Syracuse been secured at 898 Ackerman avenue. w counselor, Miss Evelyn Christiansen hicago, begins work Jan. 1 . . . Autumn of the Lutheran Leadership School recently completed at St. Paul's Church, son City, and Christ Church, Norwich. hers were the Rev. Melvin E. Yearke t. Paul's Church and Dr. Chrisenberry Ritchie of Prince of Peace Church, hamton.

DEST LUTHERAN congregation in Syra- St. John's and St. Peter's, began a new ter in its 116-year history Nov. 28 when dedicated its remodeled church. Cost ne work was $60,000. Nine persons gone from this congregation into full- service of the church, and two young bers now have similar plans.

venty-fifth anniversary of First English eran Church of Syracuse, organized in to pioneer in English-language min- in this area, was celebrated at five serv- this year. The first was a "salute to n" on June 20. On Oct. 17 came the te to men," with Richard T. Sutcliffe e ULC Department of Press, Radio, Television as speaker.

. Nona M. Diehl, ULC Women's Mis- ry Society executive secretary, was the er at the "salute to women" on Oct. The congregation's reconstructed as- sembly hall was dedicated Oct. 31 (the church interior was redesigned and redecorated last year). At the final anniversary celebration Nov. 7 Dr. Henry W. A. Hanson, Gettysburg College president emeritus, was the preacher.

NEW PRESIDENT of Pittsburgh Synod Women's Missionary Society is Mrs. Helen Henry of Jeannette, Pa. Mrs. Henry has held leading positions in women's church work

before. She was president of the Young Women's Congress of the Greensburg Conference and of the Greensburg Conference Missionary Society. In her new post she succeeds Mrs. G. Lawrence Himmelman.

ROOMS HAVE BEEN furnished at Hartwick College's new women's dormitory, Dewar Hall, by Redeemer Church, Binghamton, and Holy Nativity Church, Endicott . . . Hartwick was the scene of the first "unity dinner" of three district Luther Leagues—Schohanna, Mohawk Valley, and Southern Tier—on Nov. 7. Speaker was Pastor Robert Heffner, Mt. Kisco . . . The Syracuse District League held a dinner in Luther Memorial Church, North Syracuse, Nov. 7. The Rev. Melvin Yearke, Johnson City, was the speaker.

Dr. Fred J. Fiedler, editor of The *Foreign Missionary*, and Dr. R. M. Dunkelberger, missionary to India, were speakers at the Central Conference Women's Missionary Society in Syracuse Oct. 22. Officers elected

N. Y.: SYRACUSE . . .

are: Mrs. John E. Sjauken, president; Mrs. Arthur Paschke, first vice president; Mrs. John Sprock, second vice president; Mrs. Paul Tritschler, secretary; Miss Beatrice Snyder, treasurer; Mrs. Melvin Yearke, statistical secretary.

OHIO

"Layman of the Year" Chosen

By E. RUDOLPH WALBORN

COLUMBUS—For the sixth year St. Mark's, Fairborn, John H. Meister pastor, has named its "Layman of the Year." For 1954 Milford Buob has been voted by the church council as the outstanding man in stewardship and consecration to St. Mark's. With the honor goes a lifetime membership in the Lutheran Laymen's Movement.

Mr. Buob is lay president of the congregation and co-chairman of the committtee which is now busy making plans for a $100,000 addition to the church building, underwritten a year ago in a financial campaign.

St. Mark's is at the doorway to the large air force headquarters of the Air Service Command, and the Wright-Patterson fields, and has maintained a fine service to air force personnel.

WHEN Pastor Stephen H. Puffenberger closed a long ministry in 1943 at the Vanatta parish he offered his services to nearby St. Paul's, Newark. For eleven years he has been editor and printer for the parish. In recognition of his interest and labor, he has been named "honorary pastor emeritus." In a recent month he provided over six thousand turns of the mimeograph crank to keep St. Paul's people informed. Now 81, Pastor Puffenberger has spent 56 years in the ministry.

On a recent Sunday the florists for Glenwood Church, Toledo, provided altar flowers in recognition of the faithful service rendered by the sexton, Mr. Ocel Coe and his wife. Pastor Weeg commended this recognition, saying, "The flowers become a reminder of a basic truth inherent in t message of the New Testament—that men can serve God where they are."

"Two more years and I'll be a cent old," Mr. L. V. Kochheiser told Pastor ther H. Buchholtz of St. Paul's, Bellev when he was congratulated on his nin eighth birthday. Mr. Kochheiser is in g health and enjoys life and his church.

BETTER LATE THAN NEVER

"I'm back after a fifty-year absence," Franklin E. Strobel told the congregation St. John's, Hicksville, Ohio, when he was vited to supply for Pastor Maynard E. Pe on Nov. 21. Fifty years ago next month, Strobel—then a senior student at Philadel Seminary—had been invited to preach to congregation. The church council implied they would be extending a call to him in not too-distant future.

Pastor Strobel wanted to come to Hicks but in the meantime received a call fro Pennsylvania congregation. He delayed sponding, hoping to hear from St. John's. set Good Friday as the day his decision to in Pennsylvania must be made, if he did hear from Ohio.

On Good Friday he sent off his accept to the eastern congregation, and on the day received a call from St. John's. "At I'm here in answer to your call," he could fifty years later.

Dr. Strobel, now retired and living in Pe ing, is pastor emeritus of Hope Church, Tol He served as a mission developer for the Sy of Ohio for many years in Cleveland Toledo, and was secretary of the synod 1928-32.

PENNSYLVANIA

Ministers Get Advice

By VIGGO SWENSEN

HARRISBURG—Problems of the mini were explored by leaders of a half-do Protestant bodies at a state-wide pas conference in Harrisburg. The annual ference, sponsored by the Pennsylv Council of Churches, was held Nov. 1

ROOM FOR PUPILS: Immanuel Church, Burholme, Philadelphia, dedicated its new house Dec. 5. The $145,000 building makes available more space for church school, fel-. Architect T. Norman Mansell is at the microphone. Pastor Frederick Hasskarl (right ound) will soon assume pastorate at St. Mark's Church, Williamsport, Pennsylvania.

ith 463 ministers attending (91 of Lutherans).

ong prominent churchmen who ad- the meeting were Dr. Franklin Clark president of the United Lutheran n, and Episcopal Bishop Frederick J. cke of Bethlehem.

n't retreat into a hobby," Bishop cke warned clergymen. "Don't re- to the status quo. Don't see the min- s an endless string of Sundays. God ws. The victory is his. It's ours to t it."

THER CHURCH" was the subject of ry's address. "Only the church, the gospel, provides the pastor with e security and permanence," he said. church, the ULCA president said, is e foundation for a peaceful world. vides stimulus for the better life, hood, the basis upon which men may to eye and the best hope of recon- n among nations.

her speaker was Dr. Paul E. Scherer, or at Union Theological Seminary York. "Perhaps not since the Refor- mation has it been possible for us to understand fully what the Word of God really is," he said. "It is not to be simply equated with the Bible—it is the revelation not of truth but of God himself. The Word of God incarnate in Christ commits itself in and through Scripture and confronts us there in order that we may be judged by it and redeemed by it."

"When laymen leave most of the church's task to the professional member of the body, they leave too much," said Dr. David A. MacLennan of Yale Divinity School. "If the ministers aid and abet them in so doing, they may be recreant to their commission as God's servants."

"The tasks of a minister," declared Dr. MacLennan, "are: 1) to be a man of God, 2) to preach the Word, 3) to lead the people in that mysterious and transforming encounter with the unseen holy God we call public worship, 4) to exercise 'the cure of souls,' 5) to build the church under God and with his holy spirit."

Leading a discussion on "Labor's Legislative Objectives," Harry Boyer, president of

PA.: HARRISBURG . . .

the CIO Council, listed principal problems of organized labor: workmen's compensation, care of persons afflicted with occupational disease, unemployment compensation, vacation payments, equal pay for women, FEPC legislation, full rights for institutional employees, job assistance, loyalty oath bill and civil rights.

Responsibility for the conference was shared by the state council's general secretary, Dr. Jesse Reber, and the conference committee headed by Dr. W. Lynn Crowding of Williamsport. Lutheran members of the committee were Dr. Walden M. Holl, Johnstown, and Dr. Viggo Swensen, Harrisburg.

DEDICATION of the redecorated and newly furnished Zion Church in Union Deposit, a union church consisting of Lutheran and Reformed congregations, took place Sept. 26. A new organ and choir vestments were put in use. Dr. David S. Martin, pastor of the Lutheran congregation, shared with the Rev. Paul A. Solt of the Reformed Church in the celebration. The Lutheran congregation recently received a legacy from the estate of William D. Snyder.

Home for Old People To Open in Lancaster

By ERNEST J. HOH

LANCASTER—The Lutheran Home at Lancaster, to provide quarters for 22 guests, has been completed and is almost ready for occupancy. Dedication is scheduled in J uary. All congregations of the Lanca Conference are being asked to underw the operating budget of the new projec

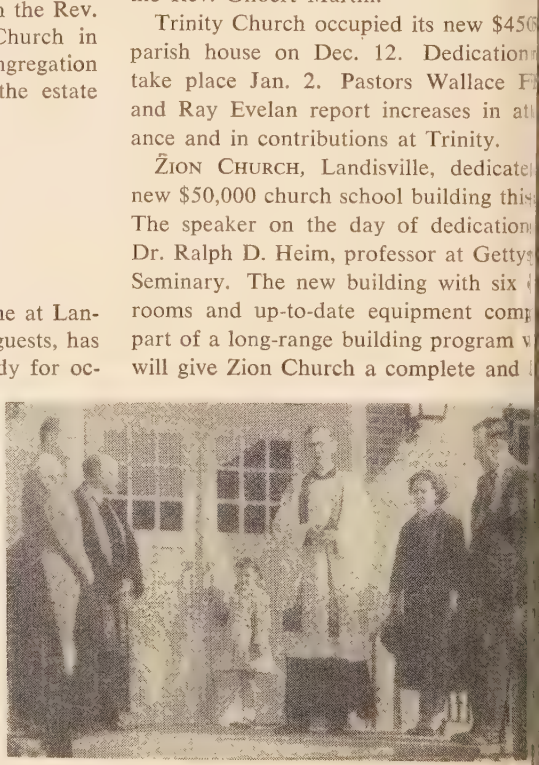
A large residence in downtown Lanca was purchased last year, and a $50,000 sought for converting it to its new use. one third of the conference congregat responded in 1954 to appeals for suppor the home.

A MEMBER of St. John's Church in caster was named the city's "outstan citizen of the year." He is Joseph Fea vice president and manager of Armst Cork Company. He served as chairma the building program of the new St. Jos Hospital, and is also state president of Chamber of Commerce.

Four pastors of the conference serve missioners at the York preaching missi They are the Rev. Raymond Fetter, the Celo Leitzel, the Rev. Wallace Fisher, the Rev. Gilbert Martin.

Trinity Church occupied its new $45(parish house on Dec. 12. Dedication take place Jan. 2. Pastors Wallace F and Ray Evelan report increases in at ance and in contributions at Trinity.

ZION CHURCH, Landisville, dedicate new $50,000 church school building this The speaker on the day of dedication Dr. Ralph D. Heim, professor at Getty Seminary. The new building with six rooms and up-to-date equipment comp part of a long-range building program w will give Zion Church a complete and



HAND ON THE LATCH: Zion Church, Landisville, Pa., dedicated its new parish hall Dec. 12. The Rev. Ernest P. Leer is pastor.

church plant. The congregation has n from 32 to 235 members. The pres- pastor is the Rev. Ernest P. Leer.

rist Church has set an example for all ur congregations by adopting a 50-50 et that appropriates as much for benev- e as for the current expenses of the regation.

e Rev. Gilbert J. Martin, pastor of St. 's, Lancaster, was elected president of utheran Inner Mission of the Lancas- Conference. The full-time case-worker e mission reported caring for 22 chil- and 41 aged people.

ek-Long Mission lies Thousands

By PAUL LEVI FOULK

RK—"A Little Pentecost" was experi- by thousands of Lutherans in the conference area in late November. ty-eight congregations participated in k-long mission program. The Depart- of Evangelism of the United Lutheran h Board of Social Missions aided in ng the mission. Attendance at serv- during the week exceeded 70,000. were 3,393 lay workers making calls ctive members and unchurched fam- They obtained 1,508 commitments. gs totaled over $12,000.

mission week was concluded by ral- William Penn High School, York, ichelberger High School, Hanover. thousand heard Dr. Ross Stover, elphia, and Pastor Wallace E. Fisher nity Church, Lancaster, who spoke role of the church in today's world. choirs composed of members of the ating congregations sang.

Ralph C. Robinson, president of the nce, said the mission had three re- t demonstrated the value of the or- ion of the United Lutheran Church the congregations and laymen, dem- ed the presence of the Holy Spirit in ittle Pentecost," and demonstrated ality of conference lay leadership. ssion was also highly praised by Dr. Dwight F. Putman, president of the Central Pennsylvania Synod.

Mrs. Howard O. Walker, York, was re-elected president of the Women's League of Gettysburg College at the annual convention. The league voted to continue its project of establishing a fine arts department in Brua chapel. The league now numbers 5,200 members. Mrs. J. Leon Haines, Baltimore, was re-elected vice president; Mrs. James M. Singer, Bloomsburg, Pa., recording secretary; Mrs. Page Schildnecht, Lancaster, statistical secretary; Mrs. Martin Grove, Harrisburg, treasurer; and Mrs. G. E. McCarney, Conshohocken, historian. Mrs. Frank H. Kramer, Gettysburg, was elected registrar to succeed Mrs. Parker G. Wagnild. Officers were installed by Mrs. Walter C. Langsam, wife of the college president.

"The modern world needs the spirit and example of Martin Luther," Dr. Frank F. Adler of Ocean City, N. J., told the York Reformation gathering of 1,000 in William Penn high school.

Zion View congregation has purchased 19 acres adjoining Quickel's Church . . . St. Matthew's Church, Hanover, received $500 from the will of Mrs. Mildred K. Lohr. St. Bartholomew's received $250 from the same estate.

Sister Mabel Harnish was installed as deaconess in St. Paul's parish, York. At the installation on Dec. 5, the Rev. George E. Whetstone preached. Sister Anna Ebert, Philadelphia, participated.

The fifth boxcar of used clothing was sent from the conference Dec. 1. Fifteen tons were loaded by the Rev. Earl Scholtzhauer, chairman of the collection committee, and his assistants.

The York County Council of Churches brings the following outstanding preachers of the nation to York for the third annual midwinter Preaching Mission, Jan. 9-16 at First Presbyterian Church: Dr. Paul E. Scherer, New York; Dr. Edward L. R. Elson, Washington, D. C.; Dr. Daniel A. Poling, Philadelphia; Dr. Clarence Edward Macartney, Pittsburgh; Dr. Gardner C. Taylor, Brooklyn; and Dr. Charles E. Schaeffer, Philadelphia.

Education Is the Answer

By OLIVER F. WEAVER

DENVER—The "fear attitude" works two ways, members of St. Paul's Church were told as the congregation celebrated its 70th anniversary on Oct. 26. Dr. Gould Wickey, United Lutheran Church Board of Education executive secretary, said, "We fear others and others fear us."

Dr. Wickey called crime, gambling, divorce, poverty, and waste "the enemy within" which threatens to destroy America. Teaching, not organization, he said, is the church's effective method of meeting problems which arise in a gradually shrinking world.

Dr. Elmer W. Harner has been pastor of St. Paul's 35 years. Membership exceeds 1,500.

Fortieth anniversary of Messiah Church in Denver featured a loyalty dinner attended by 800. From Hagerstown, Maryland, Dr. Wilson P. Ard had come as the speaker. He was pastor of Messiah Church from 1925 to 1941. The church building, complete 1949, has already been outgrown by 1,600-member congregation. An add costing $75,000, is soon to be dedic Pledges for benevolence, current exp and building fund for 1955 total a $100,000. The Rev. J. Benner Weaver been pastor since July.

ON THE FIRST SUNDAY of 1955 a new gregation will be organized in Pueblo, C to be called Hope Church. Dr. Arthu Knudsen of the ULC Board of Ame Missions will speak. The Rev. Stanag Scott is pastor . . . The two-year-old Cross Church, Wheatridge, Colo., is holding services in a Grange hall, b strong enough to start its first building gram soon. A hundred members rece this year bring the total to 234, repo Pastor Charles L. Strubel . . . Good S herd Church, organized in Denver in 1 intends to add a second unit to its buil soon. Pledges of $11,000 have been m

Trinity Church, Boulder, Colo., had a parsonage for a new pastor, when the John B. Rupley, Jr., was installed Nov by Synod President John F. Futchs.

AWARDS

Pro Deo et Patria awards are presented in three congregations. At left the Rev. Franklin H. Sch Mount of Olives Church, Phoenix, Ariz., and Ronald Nell. Center, Dr. George F. Harkins, assist to the president of the ULCA, makes the award to Fred Berkobin, Holy Trinity Church, Nutley, N First such award in the history of St. Stephen's Church, Lenoir, N. C., was given to Tom Abernethy. His mother and Pastor Clayborne S. King extend their congratulations (rig

PRAYER FOR A SKYSCRAPER

Two hundred workers bowed their heads in prayer. The veil fell from an aluminum wall plaque bearing this invocation:

O God our help in ages past,
Our Hope for years to come.

It was not a church that was dedicated, but Denver's newest skyscraper, a 23-story office building. Clergymen were the speakers. One of them said that in "evidence of our faith in that Power which transcends all material things, we stand here humbly to dedicate this structure to God. We have therefore asked his servants to offer to him this building which could not have been created without his aid and guidance."

—Changes of Pastorate—

CANADA

LESON, ELMER. To Guelph-Shantz parish, Ontario.

CENTRAL PENNSYLVANIA

RAME, EDWARD G. From Mt. Union parish. To Fisherville parish.

ELANEY, CHARLES L., JR. From Gettysburg Seminary. To Christ Church, York, assistant pastor.

ELFRICH, HAROLD B. From Audenried-Beaver Meadow parish. To St. Matthew's Church, Harrisburg.

EDEL, GERALD H. From Fayetteville parish. To Chaplaincy—U.S. Air Force.

IAFER, M. E. From Shoops Church, Colonial Park. Retirement.

ILLINOIS

IRD, GEORGE D. From Chaplaincy. To St. Paul's Church, Nachusa, and Dixon State School, Dixon, chaplain.

LAFSON, K. K. From Christ Church, Sharon, Wis. 1608 Liberty Ave., Beloit, Wis.

MARYLAND

RUBE, JOHN. From chaplaincy. To Salisbury, Wicomico County, board missionary.

AGNER, HANS L. From St. John's Church, Bremen Twp., Ill. To Zion Church, City Hall Plaza, Baltimore.

NEW YORK

DIETRICH, HELMUT T. From Zion Church, Brooklyn. To Church of the Good Shepherd, Rochester.

GUHL, HOWARD F. From Holy Cross Church, Farnham. To St. John's Church, Gardenville.

ICKES, JOHN D. From Zion Church, Everett, Pa. To Protestant Council of New York City.

LAMBERT, FRANKLYN S. From St. Mark's Church, Williamsport, Pa., assistant pastor. To Holy Trinity Church, New York, assistant pastor.

MCVAY, FRANK. To St. Mark's Church, Jamaica.

NORRIS, HOWARD M. To Covenant Church, Ridgewood, assistant pastor.

NORTH CAROLINA

BROKHOFF, JOHN R. From Redeemer Church, Atlanta, Ga. To St. Mark's Church, Charlotte. (Jan. 1)

DORTON, RICHARD B. To Friendship Church, Taylorsville.

YOST, JOHN L., JR. From Board of Foreign Missions, secretary. To Haven Church, Salisbury. 201 W. Harrison St.

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NORTHWEST

CLEMENT, JAMES. From Pentecost Chu Milwaukee, assistant pastor. To worth, Wis., field missionary.

KINDEM, INGOLF B. From St. M: Church, Fargo, N. D. To Trinity Chu Appleton, Wis.

VRIESMAN, DAR. To Bay Shore Chu Milwaukee, assistant pastor.

WILCH, JAMES. From Northwestern S nary. To St. Mark's Church, Wauk Wis.

OHIO

ALLBECK, ALTON N. From St. Jd Church, Covington. To Augsburg Chr Toledo, associate pastor.

FISHER, CHARLES R. From Crouse Mem Church, Tiro. To Third Church, Sp field.

KORNTHEUER, PAUL J. From Hamma D ity School. To East Canton-New more parish.

TEXAS

LENTZ, WALTER. From Salem Church, Lavaca. To Northwest Corpus C mission developer.

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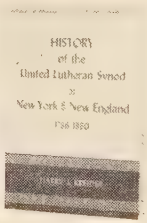

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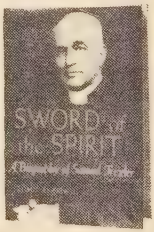

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DECEASED

Rev. Paul Bieger

e Rev. Paul Bieger, senior pastor of ormer Midwest Synod, died Oct. 28 at 39. Born in Germany, Pastor Bieger to the U.S. in 1888 after graduating Breklum Seminary. He served contions in Burlington, Ia.; Chicago, Hol- Ia.; Belmont, Wis.; Hastings, Fone, Yutan, Nebr.; and Tea, S. D. He d to Tabitha Home, Lincoln, Nebr.

neral services were held at Tabitha and Salem Church, Fontanelle. Sur- include his wife, Mrs. Anna Bieger urlington, Ia.; two daughters, Mrs. e Bauer of Beresford, S. D., and Mrs. a Koutsky of Berwyn, Ill.; and two Everett, Cavour, S. D., and Arnold, la, S. D.

Robert H. Hite

ert Houston Hite, a student at Chi- Lutheran Theological Seminary, was in an automobile accident in May- Ill., on Nov. 20. His wife, Barbara was critically injured.

Hite, aged 34, was a native of Wil- g, Pa. He was graduated from Chieminary in May, and expected to be ed after completing graduate studies ear. The funeral was on Nov. 22 in Church, Chicago, conducted by memf the seminary faculty.

Emma M. Sutter

Emma M. Sutter, 78, wife of Dr. ic C. Sutter, president of the Wagner e board of trustees, died Nov. 18.

ative of Brooklyn, she was a charter r of the Wagner College Guild, and Sunday school for many years in Church, Staten Island, where her d is senior pastor. The couple celebrated their 55th wedding anniversary last September.

Beside her husband, Mrs. Sutter is survived by three sons: Dr. Carl J. Sutter, associate pastor of Trinity Church; Frederic E. and Herbert E. There are three brothers and two sisters.

Funeral services were held at Trinity Church, with the Rev. Paul Kirsch officiating, and Dr. George Tamke delivering the sermon. Interment was in Moravian Cemetery, Staten Island.

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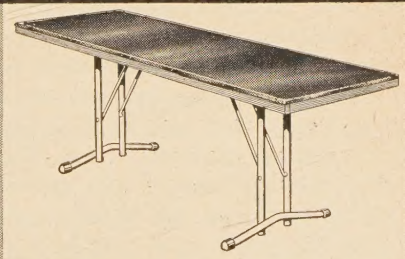

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IN CONCLUSION . . . . . .

DETROIT IS A GOOD PLACE to hold a conference on mobility. Products of the Motor City have put America on wheels —on 200 million wheels, assuming that each car has four of them! People can now scoot rapidly and easily from one place to another. Our whole way of life has been changed.

Probably our forebears managed well enough with their covered wagons and stagecoaches. But the tiresome and difficult trip from Philadelphia to New York that took Henry Melchior Muhlenberg two days can now be made in less than two hours over a modern turnpike or by railroad. By air it is a matter of minutes. People think nothing of jumping into the family car on short notice to travel a few hundred miles.

Such ease in going places is bound to affect the social and cultural standards of a people. Churches that are still bound by the customs of horse-and-buggy days find themselves curiously outmoded in this free-wheeling age.

REPRESENTATIVES from all National Lutheran Council bodies met last week in Detroit for a three-day conference on the problems and opportunities presented by our new age of movement. In any single year, 30 million Americans change their residence, the conference learned.

Some movements follow a definite pattern, like the continuing westward expansion and resultant growth of West Coast states, especially California. The North Central industrial area is also growing.

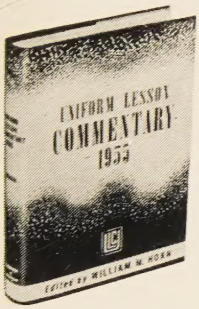
Agricultural areas are losing population, leaving many rural churches in a precarious position. Mechanization of farms and absentee ownership causes many people to move to cities where they can find better employment and greater security. Mass exodus of Negroes f southeastern states to northern indu areas is another trend.

For a church with a broad nati outlook, these movements are not couraging. They're actually a conti tion of the pioneer spirit. People seeking improved living conditions themselves and their families and gr opportunities for economic advancer This is a sign of optimism and fait the future.

BUT CONGREGATIONS that see membership changing, like some churches where there are almost all faces in ten years' time, may find constant movement of people a hand Church programs are often static mobile age. They fail to grasp op tunities that come when new people into their neighborhoods, sometime cause these new people are of diff racial or cultural backgrounds. Co gations tend to become ingrown organisms, content with their hon neity and hostile to newcomers. Or s times they simply lack the personne sense of mission that would make a complete ministry possible.

The Detroit conference did not up with any novel solutions. Bette low-up methods, more careful instru so people won't drift away, incr home mission work in new commu and among migrants, programs in churches to attract new residents of neighborhoods—these are all me we've always known about, but pe have not always used. But when we a situation honestly and intelligently, will guide us to right decisions and fruitful increase in the work o kingdom. —ALBERT P. STAUDERM

Fast becoming the *favorite!*



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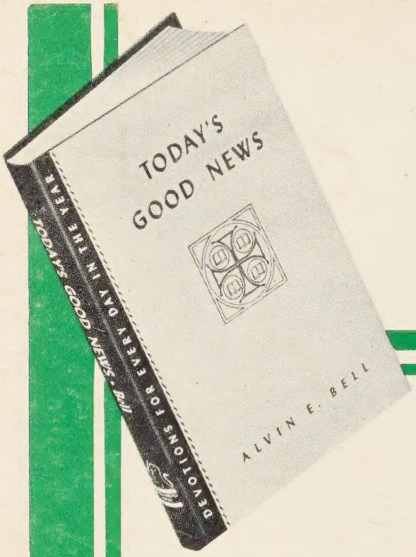

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